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HISTORICAL RECORDS AND STUDIES



Charles Hoberman

UNITED STATES CATHOLIC HISTORICAL SOCIETY

HISTORICAL
RECORDS AND STUDIES

WILLIAM H. F. DELANY, D.D., STEPHEN
KIRKELLY, THOMAS F. MEEHAN
EDITING COMMITTEE

VOLUME X
JANUARY, 1917

UNITED STATES
CATHOLIC HISTORICAL SOCIETY
1917.



Barbara H. Morrison

UNITED STATES CATHOLIC HISTORICAL SOCIETY

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REV. JOSEPH F. DELANY, D.D., STEPHEN
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CATHOLIC HISTORICAL RECORDS AND STUDIES

The Executive Council of the United States Catholic Historical Society announce with deep sorrow the death of its president, Dr. Charles G. Herbermann, which occurred at his home at New York City on August 24, 1916.

Chosen for that office for the first time in 1898 his interest in the objects and aims of the Society and his devotion to its work were quickly recognized and in such esteem was he held by his fellow members that without a single dissenting voice his re-election followed year after year for the period of eighteen years, continuing without interruption to the time of his death.

The activities of the Society during that period are shown in its annals, in its numerous volumes of RECORDS AND STUDIES and in its "Monographs." To say that Dr. Herbermann participated in the work these publications involved would be only a half truth. Rather should it be said that he either planned or suggested the larger part, that he personally contributed many of the articles and that no volume was issued which had not previously come under his editorial scrutiny and received his approbation.

In consequence the present number of the RECORDS AND STUDIES goes forth to its readers an exception to all the volumes that have preceded it and the Editing Committee upon whom rests the responsibility for its contents believe that they cannot more appropriately begin the discharge of their duties than by presenting the following record of the life and career of their late distinguished president.

CHARLES GEORGE HERBERMANN

By PETER CONDON

Charles George Herbermann was born December 8, 1840, at Saerbeck, Westphalia in the Kingdom of Prussia. He was the first child of George Herbermann of Glandorf, Hanover, and his wife Elizabeth Stripp a native of Osnabruck in the same kingdom, whose marriage occurred April 19, 1839. The father had been trained to the tobacco business and planned to establish himself in his native town but the government of Hanover declined to grant the necessary concession. Then, being encouraged by his cousin who was burgomaster of Saerbeck, to settle in that place he went there and in anticipation of the new business which he expected to establish as well as of his approaching wedding he purchased a commodious house. Again, however, he was to meet with disappointment. The government license was refused and the young would-be tobacco merchant found himself tied down with a property which he must utilize in some way, and which he then turned to use as a general country store, reserving so much as was necessary for the family residence. Due to this disappointment the subject of our sketch was born a Prussian and not a Hanoverian.

The parents were not slow to perceive that their son was apt and willing to learn and he was scarcely five years of age when he was placed at the village school at Saerbeck, taught at the time by a young clergyman, Vicar Hermes, a nephew of the famous Professor George Hermes at Bonn.

The youthful student applied himself diligently to his books and made such progress in his studies that by the time he had reached the age of nine years he had worked through the curriculum of the little school. With two of his fellow students he commenced the study of Latin and it was expected that in a little while he would become a student in the Gymnasium at Münster. But this expectation was not to be realized. After some years of prosperity the father's business underwent a change for the worse.

A general commercial decline had set in, and signs and portents of political trouble had become visible. With the revolution in 1848 all business was brought to a standstill and George Herbermann, still quite a young man, resolved to try his fortune in the New World, and to make a new home for his growing family.

Accordingly he sold his property at Saerbeck and bade farewell to the many friends there to whom he and his wife had endeared themselves. On November 1, 1850, the exiles took passage in the good ship *Agnes* sailing from Bremerhafen for New York. Needless to say that in those days a voyage on an emigrant ship—there was then no other kind, was a tedious and trying experience, and the *Agnes* maintained the worst traditions of her class. It was not until January 21, 1851, that the emigrants got sight of the wooded hills of Staten Island then white with snow. The distressing character of this voyage was intensified by the illness of Mrs. Herbermann to whom a child was born during the voyage, and before it was completed her two youngest children had died—victims to the hardships of this severe and unusually protracted journey.

Landed in New York George Herbermann soon provided a modest home for his family consisting now of his wife and three children, Charles, Mary and Frederick. With characteristic energy he soon found employment, not lucrative indeed, but sufficient for their support and his next concern was to provide for the Christian education of his children.

At this time the Church of St. Alphonsus in Thompson Street was established for German speaking people and was in charge then as it is now of the Redemptorist Fathers. As part of their work they maintained a Parochial School in which the German language was taught and was spoken both by the teachers and by most of the pupils. To this school George Herbermann sent his children including Charles, who was now in his eleventh year. The boy remained in St. Alphonsus's school for about two years, or until April 17, 1853, when he entered as a student at the Jesuit College of St. Francis Xavier on West Fifteenth Street in the City of New York. St. Francis Xavier's was then in its infancy. It had been opened for studies in November, 1850, and the register of its first scholastic year showed an attendance of 175 students. Limited at first to grammar

classes, composed of the students who had been transferred from the Latin school on Third Avenue, the course was enlarged each year as the attendance grew until 1854-5 when the full college complement was reached and, in July, 1855, the first class was graduated. In 1853 when Charles Herbermann entered it had an average attendance of 240 students.

The faculty of those early years included such members of the Society of Jesus as Fathers Ryan, Durthaller, Tellier, Moylan, Shea, Thiry, Kobler, Driscoll and others, all of them eminent for their apostolic zeal as well as for administrative ability and scholarly qualifications. Under the inspiration, and with the help of men like these, it is easy to believe that Charles Herbermann became a diligent as well as a successful student. He completed his college course in July, 1858, when the degree of Bachelor of Arts was conferred on him by St. John's College at Fordham, the predecessor of the present university. It was only in 1861, and at the instance of Father Durthaller, then Rector, that St. Francis Xavier's obtained its charter and was authorized to confer degrees.

Now prepared, as he believed himself to be, for his life work, his fancy led him to desire a career at the Bar but upon consideration of the circumstances of the family this idea was abandoned, and in September following his graduation he became an instructor at his Alma Mater. Here he remained for a period of eleven years, not only teaching the subjects assigned to him but by constant and diligent study increasing that store of knowledge which he afterwards utilized so effectively in his literary labors.

At first assigned to take charge of the Commercial course he applied himself to the work with his usual thoroughness. One of his contemporaries writing of him in the College memorial volume, says:

"It was his pride to have made the Commercial Department a model one, inferior to none in the City. He added to his other qualifications that of being an expert accountant and a superior penman. . . . A graduate of his department was fully prepared to meet the requirements of the business life of that period."

Of the general character of this Commercial course Professor Herbermann, himself, wrote:

"Here especial attention was given to instruction in English and

French; besides arithmetic and bookkeeping, higher mathematics and physics were taught. The course, in fact, had many features in common with what is in many modern colleges called the 'scientific' or 'modern language' course. To one familiar with the development of American education the thought naturally occurs that St. Francis Xavier's, far from being unprogressive as many honest people imagine, who know nothing of the methods of the Jesuits, anticipated many of the most valuable reforms that have distinguished the history of higher education in America."

Later on Professor Herbermann, while he retained the direction of the Commercial course, was employed in teaching other classes not only the German, English and French languages but also Mathematics and the Classics. To the study of the latter he was especially devoted, and his familiarity with Greek and Roman literature, its language sources and its etymologies, its epochs and their history, in a word, all that went to make up the round of classical scholarship was easily seen when any of these subjects or any related topic came up for discussion.

He was likewise a great student of philosophy. His associates in the faculty of St. Francis Xavier's were mostly his seniors whose long years spent in a Jesuit House of Studies had made them conversant with true Catholic philosophy in all its phases and they were able to detect error in any new system no matter how plausibly presented. The young professor had the benefit of their riper learning in this all important science and sometimes when occasion arose they would debate with him over some vexed question which on either side had its Catholic advocates.

Professor Herbermann had inherited from his mother a considerable taste for music and was gifted with a fine baritone voice. He became the close friend of William Bergé who for a number of years was not only organist of St. Francis Xavier's church but also directed the singing at all the college celebrations, frequently composing original music for the occasion. He was also the leader of the Mendelssohn Union an organization made up largely of non-professional musicians whose public concerts were regarded in art circles as notable events. Professor Herbermann sang in his choir for years and occasionally at his public concerts.

William Bergé had already achieved a reputation as a composer of church music. He was a brilliant player and in his day was the most popular organist in the City of New York. The musical services in the church on the principal feasts were attended by many non-Catholics who were attracted to listen to the music. In those early days the Rev. Hector Glackmeyer, S.J., taught singing in the college and drilled the college choir. He had the voice as well as the art of a great singer, and when at the High Mass he sang the Preface and the Pater Noster, being accompanied on the organ by Bergé, the effect was most inspiring.

Amid these pleasant surroundings Professor Herbermann spent the early years of his professional life at St. Francis Xavier's. The Jesuit Fathers appreciated his character and constituted themselves his friends. Some of them had traveled widely and as occasion presented, would tell him of their personal experiences in their respective fields of labor, and Professor Herbermann has given us many a delightful reminiscence of his association with such men as Fathers de Luynes, Durthaller, Loyzance, Daubresse, Monroe, Thébaud and other great men of those times.

He numbered also among his friends Professor Charles Anthony Goessmann, later to become the distinguished Professor of Chemistry at Amherst Agricultural College, Professor Francis E. Engelhardt, who taught chemistry and later became Chemical Inspector of the City of Syracuse, and Father Kobler, an Austrian, who afterwards became Rector Magnificus of the Imperial University at Innsbruck.

With the college boys he was equally a favorite and those who remember him as of that time will recall the youthful, almost boyish looking professor, typically German in appearance who frequently presided over the study hour. While he preserved the dignity of the teaching staff during class hours, he would, out of class, unbend and mingle with the older students some of whom were his juniors by only a few years.

At the semi-annual examinations when he sat as one of the examiners he could generally be depended upon to temper justice with mercy and more than one student escaped a failure upon his promise to make up for his deficiency during the ensuing term.

Outside the college he had made many friends who knew of his abilities and through whom he was occasionally employed as tutor. Among his pupils so privately instructed was Nicholas Fish, a son of Hamilton Fish, the "War Governor" of the State of New York and later Secretary of State under President U. S. Grant.

Meantime his father's circumstances had improved. In 1861 he purchased the business of his employer, a Mr. Mabbett and began its conduct on his own account aided by his second son Frederick. His sterling honesty and careful methods won the respect and confidence of all with whom he had dealings. Notwithstanding the trials and vicissitudes occasioned by the war and commercial panics this business was maintained uninterrupted so long as George Herbermann lived, and when he died, in 1893, after an honorable business career of over thirty-three years it passed into the hands of his two younger sons, Frederick D. and Alexander J. Herbermann, both of them since deceased.

In 1869 Professor Herbermann was invited to accept the Chair of Latin Language and Literature in the College of the City of New York. He was then barely twenty-nine years of age. Up to that time both the Greek and Latin languages and their literature had been combined in a single Chair which had been occupied by Dr. John Jason Owen, well known as a classical scholar and as the editor of various publications of the classics. His death occurring in that year had left a vacancy and the College Trustees had deemed it expedient to establish a separate chair for each language.

Professor Herbermann accepted the position thus offered and on November 1, 1869 he began work in his new field of labor. The president of the City College at this time was General Alexander S. Webb. His colleagues in the faculty were mostly elderly men and expert pedagogues but they all gave a hearty welcome to the new professor whose favorable reputation had preceded him.

He found equal favor with the students who were quick to recognize that their Professor was a thorough master of his subject. Under his guidance the Latin curriculum was expanded and new courses arranged. The College had been established for the benefit of students who were residents of the metropolis

and each successive year witnessed an increased attendance due to the growing population of the City and class after class passed through his hands during his long period of service. A large number of these students after their graduation adopted professional careers and there are to-day many physicians, lawyers, judges and merchants who hold Professor Herbermann in kindly remembrance for the training which they acquired under him.

In 1873 the trustees appointed him College Librarian and while this added to his responsibilities the work was most congenial to him. He reorganized the library and in the selection of books which were afterwards added, his knowledge of literature and his good taste enabled him to choose only the best. When he retired from this post the library had grown to over 60,000 volumes and was built up largely on the lines laid out by him.

He continued his work at the City College until the September term of 1914. On the second day of that term while in his class he suffered an attack of aphasia induced by weak heart action which compelled him to suspend work and return to his home. After a rest of some weeks and medical treatment his health was restored to nearly its normal condition but he had lost confidence in his ability to continue his college work. He realized that his teaching days were over and in February, 1915, he sent in his resignation thus severing the relations which had continued so agreeably and uninterruptedly for almost forty-six years.

Although Professor Herbermann had ended his official relations as a member of the Faculty of St. Francis Xavier's his interest in the prosperity of his Alma Mater continued unabated. He was active in promoting the interests of its Alumni Association and was elected its President in 1879 and re-elected for seven successive terms, and was recalled to the same office in 1897.

The memorial volume which was issued in that year to commemorate the Silver Jubilee of the college was prepared under his direction with the aid of the Rev. John J. Wynne, S.J., and the late John E. Cahalan, who composed the editing committee and some of its chapters, particularly those relating to early college history, were written by himself. His two sons, Charles and Henry, received their education and were graduated from the

same college as their father who thus attested his faith in Catholic college education.

He was one of the founders and first President of the Xavier Alumni Sodality and in 1873 he was chosen President of the Xavier Union, an association of Catholic gentlemen who had been students at Catholic Colleges and most of them at St. Francis Xavier's, the same association which has since been transformed into the Catholic Club of New York.

But the work with which Professor Herbermann was most happily identified and into which he put his whole heart, most sympathetically was that which he did in association with the United States Catholic Historical Society, and we are fortunate in having his own account of the beginning and progress of the Society and of its condition at the time he became identified with it. This account appears in an article published in the *Catholic Historical Review* of Washington, D. C. for October, 1916 (Vol. II, No. 3, page 302), which he had prepared only a few weeks before his death and was, perhaps, the last production of his pen. From that account we learn that the Society owes its existence to the encouragement of the prelates attending the Third Plenary Council of Baltimore. That august assemblage held its final session December 7, 1884. Besides the prelates, there were some prominent laymen in attendance including the distinguished John Gilmary Shea whose work as a historian was well known and who had already gathered much material for the work. And as the outcome of conference and deliberation on the part of both prelates and laymen it was decided to recommend the formation of a Society for the promotion of the study of Catholic history and the publication of its results.

In December following in New York City the Society was fully organized, but no attempt at publishing was made until January, 1887, when the first number of the *Catholic Historical Magazine* came out; thereafter, say until 1892, for a period of four years, it appeared quarterly.

Dr. Shea died in February, 1892, and the work of the Society was temporarily suspended but during its four years' period of activity it had published such articles as Bishop Bruté's "Scheme of a History of Catholicity in the United States"; Richard R. Elliott's "History of Detroit"; Bishop Ryan's "Early Lazarist

Missions and Missionaries"; Bishop Shahan's articles on "Christopher Davenport" and on "The Catholic Church in Connecticut"; Shea's "Why Canada is Not a Part of the United States"; Rev. Arthur J. Connolly's "Rev. Francis A. Matignon, First Pastor of the Church of the Holy Cross, Boston, Massachusetts"; Rev. Dr. Charles Constantine Pise's article on the "Rev. Demetrius A. Gallitzin"; "Bishop-elect Grassel's Letters to His Parents"; Father Escalante's "Account of the Indian Insurrection in New Mexico in 1680"; Marc F. Vallette's "German Missions in Eastern Pennsylvania"; and his "Diocese of Brooklyn"; Cardinal Gibbons's "Reminiscences of the Vicariate Apostolic of North Carolina"; Rev. J. A. Walter's "The Surratt Case"; Congressman Weadock's "A Catholic Priest in Congress, a sketch of the Rev. Gabriel Richard"; Shea's article on "Catholic Losses in America"; Richard R. Elliott's "Translation and Annotation of the Account Book of the Huron Mission, 1743-1781"; Archbishop Odin's "Missionary Life in Texas Fifty Years Ago"; Charles W. Sloane's "Charles O'Conor"; George A. Mulry's "Pictures of Missionary Life in Charles County"; Congressman Weadock's "Père Marquette, The Missionary Explorer."

It had likewise published in 1888 a full translation of Torfesson's "History of Ancient Vinland," the work of translating which was done by Professor Herbermann, himself, although he modestly refrained from telling us so in his article in the *Review*.

Following the death of Dr. Shea the Society seems to have lapsed into a state of coma and so remained until 1898 when a few zealous Catholics, some being of the clergy, others of the laity resolved to take up the work and to carry it on successfully, if possible. To that end they began by electing Dr. Herbermann as president. Of those who were chiefly instrumental in renewing the work of the Society, Dr. Herbermann wrote:

"To the late Archbishop Corrigan and to the late Patrick Farrelly its resurrection was chiefly due, but especially to Archbishop Corrigan."

Of its condition at that time he says:

"But a fatal star seemed to have presided over its fate ever since its foundation. The principal cause of the trouble was the mistaken policy of starting with exaggerated pretensions probably due to the fact that we were the offspring of a Plenary

Council and had the patronage of the entire hierarchy of the country. Our own subsequent history under the leadership of Dr. Shea and what seems to me of all literary societies, proves that success depends more upon the vigor and ability of a few energetic gentlemen than upon the great number of its patrons.

"The latter are unquestionably very desirable but the absence of the former is fatal."

At the time of this re-birth of the Society its financial resources were extremely moderate. It had an active membership of twenty-five men who could be depended upon to co-operate in the development of the Society's work and a life membership of about the same number. But the indefatigable spirit of the new president and the loyal support of those who were attracted to the Society through their friendship for its president, many of them old students of St. Francis Xavier's, and the cooperation of his friends among the clergy soon commenced to show results, and the successive volumes known as the *RECORDS AND STUDIES* of the Society and the various "Monographs" issued between times, show how wide a range of contributors was secured and how varied the subjects which were treated in these publications. Thus, the late Archbishop Corrigan contributed his "Registry of the Clergy in New York," the manuscript being literally in his own hand, and the present Cardinal Archbishop Farley his "Reminiscences of Cardinal McCloskey." Mgr. James H. McGean, Mgr. Henry A. Brann, and the Rev. Thomas J. Campbell, S.J.; were among the clergy who made notable contributions to the *RECORDS AND STUDIES*.

Nor should we omit the work of Father Fischer of Feldkirch, through whose assistance the Society was able to publish in 1907 the facsimile edition of Waldseemüller's "Cosmographiae Introductio" with a translation supplied by Professor Edward Burke, together with a facsimile of the map of the World produced in 1507, being the first map on which the name America occurred.

Among the lay contributors may be named the late John E. Cahalan, Dr. Marc F. Vallette, Dr. Adolph J. Bandelier, the famous Indian explorer and scholar, besides others who are still surviving, all of them willing helpers in promoting the work of the Society.

Hence without advertising or solicitation the membership of

the Society has grown from its two dozen names with which Dr. Herbermann began to its present membership numbering nearly four hundred.

Since 1898 Dr. Herbermann has edited the nine volumes of *HISTORICAL RECORDS AND STUDIES* issued by the Society besides the following "Monographs":

"Unpublished Letters of Charles Carroll of Carrollton"; Father Thébaud's "Three-Quarters of a Century," Vol. I in 1912; Vol. II in 1913, besides an earlier volume in 1904 under the title of "Forty Years in the United States"; "Historical Sketch of St. Joseph's Provincial Seminary, Troy, New York"; "Diary of a Visit to the United States of America in 1883 by Lord Russell of Killowen."

The *Catholic Quarterly Review* of Philadelphia, published articles written by him entitled as follows: "The Beginnings of Geography"; "The Classics in Modern Higher Education"; "The Church and Historical Science"; "The Myths of the 'Dark' Ages"; "Myths and Legends of the 'Reformation'"; "Education in Ancient Egypt"; "Education in Ancient Babylonia, Phoenicia and Judea"; "Education in Ancient Greece"; "The Faculty of the Catholic University"; "More Light on the Election of Urban VI"; "A Recently Discovered Apology of Apollonius the Martyr", and "The Heliand." He also contributed articles to the *Catholic World*, the *Messenger*, *America* and other publications.

His first literary venture was in 1879 when he put forth a little volume "Business Life in Ancient Rome," which met with such favor that it was pirated both in England and Australia. His last work, a history, "The Sulpicians in the United States," first appearing in successive numbers of the *HISTORICAL RECORDS AND STUDIES*, has lately been published by the Encyclopedia Press of New York.

In 1886 he edited a new edition of Sallust's "Bellum Jugurthinum" and in 1890 he brought out an annotated edition of the "Bellum Catilinæ" for Benjamin Sanborn of Boston. The year 1905 witnessed the beginning of the "Catholic Encyclopedia," a comprehensive work in sixteen volumes, already well known throughout the English speaking world. Dr. Herbermann was chosen as its Editor-in-chief and he retained this office and dis-

charged its duties until the successful completion of the work. With him were associated as fellow editors Bishop Thomas J. Shahan, D.D., President of the Catholic University at Washington; Rev. Dr. Edward A. Pace, Professor of Philosophy in the same institution; Rev. John J. Wynne, S.J., and Dr. Condé B. Pallen, all of them men of wide reputation for scholarship.

Of the value of the "Encyclopedia" as a treasury of reliable information respecting Catholic history, doctrine and practices it is needless to speak and its success may be ascribed to the wisdom of its board of editors, evinced both in the plan and in the execution of the work to which every member including Dr. Herbermann contributed his share.

In the course of his long career Dr. Herbermann was the recipient of many honors, academic and otherwise. In 1865 his Alma Mater conferred on him the Degree of Doctor of Philosophy and in 1882 that of Doctor of Laws. In 1906 Holy Cross College of Worcester, Massachusetts made him a Doctor of Letters, an honor which was repeated by the Catholic University at Washington in 1915.

In 1909 the Supreme Pontiff, Pius X, in consideration of his literary and historical work invested him with Knighthood in the Order of St. Gregory.

In 1913 upon the completion of the "Catholic Encyclopedia" the Holy Father, Pius X, as an evidence of his appreciation of the great work which had been accomplished and designing to honor the gentlemen under whose direction it had been carried through, conferred the medal "Pro Ecclesia et Pontifice" on the five members of its board of editors including Dr. Herbermann. Later in the same year the University of Notre Dame awarded him the Laetare Medal which it awards yearly for distinguished service in the cause of religion.

In July, 1873, Professor Herbermann married Miss Mary Theresa Dieter. This lady was a native of Baltimore and of German extraction, was well educated and well suited to be, as she proved herself, a loving wife and help-mate. His wedded happiness, however, was of short duration. She died after a brief illness in 1876 leaving him with two little daughters, the youngest only eleven days old.

In 1880 he was married a second time to Miss Elizabeth

Schoeb, a native of Marburg in Hesse. She affectionately brought up his orphans and was herself the mother of seven children. Notwithstanding repeated and severe trials Professor Herbermann's married life was full of happiness. His children were affectionate and anticipated his every wish. When in 1893 his second wife was unexpectedly taken away by death his eldest living daughter by his first wife undertook the management of the household and brought up her little brothers and sisters, whose ages ranged from three days to twelve years.

Professor Herbermann had inherited from his parents a good constitution and enjoyed uniformly good health until past his seventieth year. His one great weakness was his eyesight which showed itself in his early years, and which became more pronounced as time rolled on. About ten years before his death this infirmity increased so that gradually thereafter he became disabled from reading or writing and depended altogether on the services of his daughters who became his faithful amanuenses and who spent a large part of each day in reading to their father, relieved occasionally by his sons and sometimes in an emergency by friends, who willingly lent their assistance. In this way the last years of his literary life were occupied in composition and dictation and in informing himself through the reading by others on the subjects which then occupied his attention.

In January, 1916, he suffered an attack of bronchial pneumonia which prostrated him and left him at the end of several weeks' illness in a very enfeebled condition. He rallied, however, sufficiently to appear once more and as it proved, for the last time at the annual meeting of the Society, held in April, 1916, when his changed appearance and manner were regretfully noticed. Soon afterwards a new decline set in which occasioned much anxiety to his family and friends, and toward the end of June, hoping to be benefited by a change of air he left the City with his children and took up his residence for the summer at Mount Kisco, New York. His condition, however, becoming worse he was brought back to his home where he died on the 24th day of August, 1916, fortified by all the consolations of his religion. His funeral took place August 28 from the Church of Our Lady of Lourdes of which he was one of the parishioners.

The celebrant of the Requiem Mass was the Right Reverend

James H. McGean, V.G., Pastor of St. Peter's Church, New York, his old friend and staunch ally in the work of the Historical Society from its earliest days; the grateful Sulpicians of Baltimore sent as their representative Father Arsenius Boyer, who acted as deacon and the subdeacon was Father William J. Noonan of New York, the son of an old friend of the family.

The funeral services were attended by a large concourse of friends, many of them his former students, others identified officially with the colleges wherein he had taught or with the Societies of which he had been a member. All of them mourned the loss which the community had sustained.

The remains, at the conclusion of the ceremonies, were interred in the family plot in Calvary Cemetery.

Professor Herbermann left him surviving three sons and four daughters. One son Charles, is a practising physician, Henry has adopted the profession of law and Frederick a business career. His daughters are Louise, Elizabeth, Anna, the wife of Dr. Paul H. Linehan, a professor in the College of the City of New York, and Gertrude, the wife of Dr. Vincent S. Hayward, a practising physician in New York City.

At the funeral services the following eulogy was delivered by the Rev. John J. Wynne, S.J.:

It is impossible to say of the man whose obsequies we are attending: He is no more. He lives still, not merely as a wholesome memory, but as a vital and beneficent influence in the lives of thousands with whom he came in contact, and of other thousands who derive benefit from his enduring works. It is not reasonable to believe that, with the disappearance of his familiar form and features, his spirit has ceased to be, that it has merged with other forces or has been absorbed into other beings.

A character like his, so definite, so distinct from every other, so indelibly graven, so patiently, consistently and perseveringly developed, through a patriarchal span of years, so vivid that one can visualize it even without his bodily presence, is of itself a revelation of the spirit which formed it, a spirit so tireless in activity, so vast in aspiration, so exalted in ideals, it surely was not made to cease with its shattered tenement, to be bounded with earth's horizon, to be content with achievements, which be they never so splendid, are still below its longings and its powers.

The man, whose mortal remains are returning to their primal element, is one whose existence and life work confirm the ineradicable belief of our race in a human spirit with life beyond the grave, and the revelation that the souls of the just are in the hands of God; that they are at peace; and that their hope is satisfied in full with immortality.

At whatever time of his life we consider him, or in whatever capacity of the many in which he was at intervals engaged, the spiritual element of his nature was most in evidence and operation. As student, teacher, writer, editor, critic, historian, philosopher, organizer, the material task or mechanical performance were always subordinate to the intellectual, and the intellectual itself dominated by the moral qualities of his character. As a student he was not merely attentive and industrious, but diligent. How diligent may be estimated by the fact that he acquired his Arts degree at an age when most pupils finish high school. For a year before that he was considered fitted to teach Latin in the college in which he was still qualifying for degrees. Fifty-seven years of his life were spent in a profession which too often lacks incentive to self-advancement, and fosters routine. In all that long period his mind was busily engaged in forming, as well as informing, his students, in broadening his own knowledge, and in imparting to those who sat under him the benefit of the broader knowledge thus acquired. His editions of Latin authors; his studies of life in ancient Rome; his essays in the value of classical study, and in the history of education, ancient and modern, were all made with the distinct purpose of interesting his students, widening their views and enriching their knowledge. A born teacher, he was at their service not only in class hours or on school days, but at all times and everywhere, in the library, at his home, on his walks.

As years went by, and he himself by reading and scholarly association developed as critic and philosopher, his students had full benefit of his acumen and wisdom. They benefited by the results of those literary symposiums which for years he held with a few intimate friends from his Alma Mater in the pursuit of literature, Latin, Greek, Italian, German, French and even Hebrew.

Nothing wins the affection of a pupil and incites him to dili-

gence so much as the learning of his master and his right to speak with the authority of sound knowledge. Every new book or essay which the Professor composed or edited added to his reputation in the eyes of his pupils and deepened their confidence. As he entered the field of Americana, editing Torfesson's *Vinland*; Waldseemüller's "*Cosmographiae*" the letters of Charles Carroll of Carrollton; the diary of Lord Russell's visit to North America; Thébaud's reminiscences; later, the field of American Church history, in the valuable *RECORDS AND STUDIES*; and, finally, became chief editor of the "*Catholic Encyclopedia*," his fellow professors as well as his students, grew in admiration of his scholarship, and unremitting energy. No wonder they treated him with such respect when they saw him, like another Milton, doing the crowning literary work of his life, sightless, through his childrens' eyes.

It would be wrong, however, to consider our lamented friend as a man of books only living in his study, and lacking interest in the affairs of the world about him and in his fellow men. To his genial spirit human nature was far more interesting than any book, and his spiritual ideals made him capable of dealing with others to their advantage as much as his own.

Who that had the honor of his friendship, and thanks to his broad sympathies that honor was not rare, does not love to recall the kindly and enlightening conversation he was ever ready to hold on almost every topic of human interest? That prodigious memory, that well formed judgment, that moderate and frank expression of opinion, and the charm of his surroundings in that household, in which his spirit was reflected in the features of his children cultivated after his own pattern, and where one might meet college president or professor, man of affairs, rabbi, minister, priest or just a plain but welcome neighbor, all in common enjoyment of his conversation and courtesy.

His fondness for his study and his devotion to his pupils made him shun, it is true, public affairs and business, though few men were more conversant with the one or more shrewd in the other sphere. He was one of those who would not use his vocation as a stepping stone to other things. For him it was an end in itself; and still with so much confidence had he inspired those who knew him that not only would they join with him in any enter-

prise he proposed, but insisted on his leadership. He was one of the organizers of the Xavier Alumni Sodality, out of which grew the Xavier Union, now the Catholic Club, and he was among its first Presidents.

Men and events as well as books were the constant study of Dr. Herbermann; and his facility in attaining a thorough and practical knowledge of them was due to the life-long and diligent cultivation of his own knowledge. Most of those who knew him marvelled at his well stored and retentive memory, his clear discerning observation, his well balanced judgment, his sympathetic interest in everything that appealed to the human mind.

Very few, however, had the opportunity of appreciating his highest spiritual power, that of the poet, the creative gift of imagination so well formed, that he could visualize with precision in every detail personages, things, and events from the past in time or the distant in space. I well remember his criticism, passed in the intimacy of his study, of Ward's Life of Newman. Reviewing the biographer's accounts of the chapters that told of Newman's disappointments, and of his chagrin at the opposition of those who should have been his friends, the Doctor remarked that quite frequently when his children were reading to him from the Life, he had to bid them stop, as his emotion of sympathy with the great Cardinal quite overcame him. "There is only one criticism for judging the character of such a great man as Newman," he said, "and that is he was a great poet, a man of the highest vision and of a consuming ardor for the realization of his ideals." That criticism revealed the good doctor's own highest spiritual quality.

From his books, from the dry records of the past, from his genial conversation with his fellow men, he had developed the creative power of the poet. He could see ideals in what others see commonplaces. He was led on by the distant vision of truth beyond the horizon that bounds the ordinary gaze, as if Providence were leading him gently to the bourne of the long last journey, and as if the light from another world were already breaking upon the gaze of his spirit in place of the sight of earthly things of which he had been for years deprived.

Shortly before his death he spent some time writing an argument for the existence of God, out of the explanations that

scientists offer about sound and light and motion. A more truly poetic tribute to God's existence was never written and with the emotion of the true poet, he is not content with proving from the inadequate explanation of science that God exists; but is satisfied with nothing short of establishing that the God who exists and who has so fashioned his creation of light and sound and motion as to make it minister to the pleasure and use of man, the highest product of his hands, must be a God of beneficence and of love.

If one would choose from the inspired text the words that most fittingly describe the departed, he would break out with the beautiful passage in Ecclesiasticus, the forty-fourth chapter, "Let us now praise men of renown"—men studying beauty-ness, and dwelling in peace in their houses. As Dr. Herbermann loved to praise men of renown, so I trust all who benefited by his life may love to perpetuate his own renown. As we owe him so much that we are incapable of repaying, may we ever pray God to reward him abundantly with a blessed immortality, and to perfect the vision which he strove so earnestly to arrive at here.

PERSONAL REMINISCENCES

By RIGHT REV. HENRY A. BRANN, D.D.

I met Charles G. Herbermann first at St. Francis Xavier's College, in what was for him the class of Belles Lettres and for me the class of Rhetoric; those were the old names of the classes. The two classes, although in degree a year apart, were held at the same time in the same room, and so far as literature was concerned were taught by the same teacher. The mathematical course of these classes was under separate professors. I have never forgotten that first day I met Charles Herbermann. It was in early September, 1855, that I crossed the Cortlandt Street Ferry from Jersey City, and marched up to Fifteenth Street near Sixth Avenue, and entered the portals of St. Francis Xavier's College. I had previously been examined for class, and as I had already studied the classics and other branches for a few years in St. Mary's College, Wilmington, Delaware, I was judged fit for Rhetoric. An absolute stranger to all in the new class, I began at once to take notes of my surroundings. We were four Rhetoricians, of whom the most conspicuous was a "six-footer" at the end of the bench, who was afterwards ordained with me at Rome and became Monsignor Patrick F. McSweeney, D.D., who died some years ago the Rector of St. Brigid's Church. On the end of the next bench, that of Belles Lettres, I particularly noticed a round, pleasant-faced boy, with a large head, and blonde hair, with broad shoulders, a sturdy figure and smiling countenance. From his general appearance, I surmised that he was a German, and liked him because he was one; for at Wilmington I had just studied the history of his country as well as the grand German language and its poetry, all of which had captivated my young imagination. So I naturally felt a warm attraction for my new German classmate. And I soon learned that he was a universal favorite with the other boys. Our professor was Mr. Shea, S.J., a clever Scholastic and a very amiable man. He greatly enjoyed a class joke or a comical mistake in translating the classics, or a witticism made by one of his students.

His sense of humor was acute; his literary taste excellent; and his manner in the professor's chair as well as in the ball-alley, was that of a clever, genial, good-hearted, talented gentleman. He took a kindly interest in Herbermann, because he always knew his lessons and behaved in class. Charlie's merry laughter delighted his teacher and his classmates; he was the sunshine of the class-room, with his round, innocent face beaming with good nature. There may have been one or two who came up to him in the special studies of the Belles Lettres class, but in Greek, Latin, history, general knowledge and good judgment, he had no superior. Only in the special gift of writing English he had one rival, John A. Mooney, his life-long friend. Among all the others, Charlie was *facile princeps*, and usually took all the premiums. He had also a rich, round, full baritone voice which we heard in the college choir and at academic exhibitions, and which afterwards for a time delighted the people of St. Francis Xavier's parish as they heard its notes roll out on Sunday from the organ-loft of the church, then the most popular in the city, noted for its preaching and its music which was under the leadership of its famous organist, William Bergé. When I went alone into the class of Philosophy, Herbermann and the other sweet singers were left behind in Rhetoric.

In those days, our intimacy was of the closest character. Together we walked from the college almost every day. He lived in lower New York near Thompson Street, where I usually left him to continue my way further down to the Cortlandt Street Ferry. Sometimes we encountered on Fifth Avenue hostile gangs of boys from other schools and as it was still in the days of lingering "Knownothingism," we occasionally had a combat with them. So jogged along our young, happy lives for some time when, having completed my college course, I left him behind to finish my philosophy. Before quitting him and the College, however, we passed a week together there in the summer of 1857, when we made a Retreat to decide our vocations. I remember we kept the rule of silence for two whole days; but on the third day we broke it, sat down on a bench in the garden after dinner, and had a chat. The result of the Retreat for me was a decision to study for the priesthood; and I went to Paris. He remained behind to finish his course in 1858, and became in

time a Professor of Latin in the college, a position which he held for eleven years, until he was appointed head of the Latin department in the New York City College, in November, 1869.

We met often when he was a professor in St. Francis Xavier's and I was a professor at Seton Hall; and the old friendship of school-days was renewed and continued unbroken till his death. Another of our mutual friends and fellow-students was John A. Mooney, a tall, slender man, of great delicacy of sentiment and of good taste in literature and art. Long after my college-days, when I came back to New York to live, I found my two friends, Mooney and Herbermann, spending their evenings translating the old Latin authors: Martial, Terence and Plautus, and later on some of the Greeks as Plato and *Æschylus*, whom we had not studied in class. For years we devoted to these studies one evening of the week in the Doctor's house; he doing the teaching, I the translating, and when the lesson was finished Mooney always had a first-class English translation which he read for us so that we could polish off the roughness of my defective version. The evening of our meetings was the happiest of our week. I usually remained all night at the Doctor's residence, because my home up town at Fort Washington for twenty years was so far away from his. We continued these weekly readings until he removed from West Twenty-fifth Street to Convent Avenue and I went down-town to live at St. Agnes' Rectory. Mooney, in the meantime, had taken a special fancy to Dante, and he invited me to join him at his home in West Twenty-seventh Street in his new studies. He succeeded in them so well that he became one of the best Dante scholars in the country. But he was so extraordinarily modest and timid, that he had to be pushed to write. By degrees he became a classic English writer, and wrote much for our Catholic newspapers and magazines. He wrote, among other things, the "Life of Giordano Bruno"; but it did not have a large circle of readers. He was too honest and sincere to please the non-Catholics; and few Catholics bothered themselves much about Giordano and his pantheism. A more popular work was his "Memorial of the Most Rev. Michael Augustine Corrigan, D.D.", his warm personal friend and admirer. John Mooney had a delicate, literary taste and acquired a very direct and clean-cut style. He was acciden-

tally killed while he was enjoying a Summer vacation in the Adirondack Mountains, by falling into a stream from a great height. His death broke up the, for many years, inseparable trinity of College friends.

Dr. Herbermann's retentive memory and unfailing intellect were phenomenal. He was to the end a veritable storehouse of information, and was constantly increasing his knowledge. When his eyesight was good, he read everything; and when it failed him, his fondness for reading was gratified through his daughters' companionship. His conduct was always exemplary, modest, pure, courteous, and cordial; he was a devoted son, an affectionate husband, and a care-taking parent; loyal to his race and country, proud of his religion, and scrupulously observant of all its precepts. He was strongly attached to his race and his people.

Besides being renowned for his erudition, he was one of the best known men in New York. If you could have had the pleasure of accompanying him on his long walks, as I often had, you would frequently observe eminent judges, brainy lawyers, clever physicians, progressive merchants, and prominent men of letters, reverently saluting their old Professor, prompted thus to show their respect and love for him who as a teacher had no equal and as a Christian gentleman had no superior.

I loved him as a friend, and I am happy to know that my affection was reciprocated. No one shall miss him more than I, for no one knew him better. Knowing his virtuous life for well-nigh fifty years as well as its record of arduous labor "Pro Ecclesia et Pontifice", I am confident he is enjoying the reward of the Blest and that our beloved Knight of St. Gregory is serving the King of Kings in His Celestial Court. May a blissful immortality be the crown of Alma Mater's greatest and noblest Alumnus—Charles George Herbermann. *Auf Wiedersehen Karl!*

SOME EXPRESSIONS OF APPRECIATION

Official Action of the Historical Society

At a special meeting of the Council of the United States Catholic Historical Society held on the evening of September 28, 1916, Vice-President Stephen Farrelly presiding, the Right Rev. Mgr. James H. McGean offered the following preambles and resolutions, as a memorial of the late President of the Society, Charles George Herbermann, Ph.D., LL.D. They were unanimously adopted, and after having been suitably engrossed in an album and signed by all the officers of the Society, were presented to the family of the deceased:

WHEREAS, Almighty God in His adorable dispensations has called from this life to his Heavenly Home Dr. Charles G. Herbermann a charter member of the United States Catholic Historical Society and its President for the past eighteen years; and

WHEREAS, Not only by his Society associates, but also by the whole country, the eminent scholarship of the deceased, in the domain of Philosophy, Literature and History was acknowledged; to all of which departments of learning, he was a generous and able contributor; and

WHEREAS, His Editorship of the monumental "Catholic Encyclopedia" now a world literary treasure, was an event in Catholic history that will serve to perpetuate his memory and connect that work with the Society of which he was the head; Therefore be it

RESOLVED, That an official record be made on the minutes of our Society, expressing our appreciation of Dr. Herbermann our long-time presiding officer, to whose direction, and to whose literary and historical labors is due in great measure the honored position held by the United States Catholic Historical Society among the kindred institutions of our country. Be it moreover,

RESOLVED, That together with a mind singularly gifted in scholarly attainments, we recognize in Dr. Herbermann, the heart

and soul of the most admirable blending of the noble characteristics of the Christian gentleman, in whom modesty went hand in hand with exceptional mental superiority.

RESOLVED, That we tender to sorrowing sons and daughters our deep sympathy in their loss of a parent, whose devotion to their best interests was in a measure repaid by their devotion and their literary assistance to him, when, as we know, Milton like, sons and daughters were the amanuenses of their learned father.

RESOLVED, That these preambles and resolutions be spread on the minutes of the Society and that an engrossed copy thereof be presented to the family of Charles G. Herbermann, Ph.D., LL.D.

Officers of the Society

HIS EMINENCE JOHN CARDINAL FARLEY, Honorary President

STEPHEN FARRELLY, Vice-President

RICHARD S. TREACY, Treasurer

JOSEPH H. FARGIS, Corresponding Secretary

JAMES M. TULLY, Recording Secretary

JOSEPH F. DELANY, Librarian

TRUSTEES

Rt. REV. MGR. JOSEPH F. MOONEY

Rt. REV. MGR. JAMES H. McGEAN

Rt. REV. MGR. JOHN F. KEARNEY

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THOMAS F. MEEHAN

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COUNCILLORS

EDWARD J. MCGUIRE

WILLIAM R. KING

THOMAS J. CAMPBELL, S.J.

WILLIAM J. AMEND

J. VINCENT CROWNE

ARTHUR F. J. REMY

Board of Managers of the Catholic Club

At a regular meeting of the Board of Managers of the Catholic Club of the City of New York, held on the twelfth day of September, 1916, the following resolution was unanimously adopted:

WHEREAS, Dr. Charles G. Herbermann, Ph.D., one of the founders and an early President of the Catholic Club of the City of New York, and a most distinguished scholar, departed this life on the twenty-fourth day of August, 1916, and

WHEREAS, In his passing, the Club has lost one of its noted members, a friend, a lovable companion and a wise counsellor, and

WHEREAS, We wish to mark his passing by a permanent token of our respect, esteem and affection, Now be it

RESOLVED, That we enter upon our records this tribute to our former President, friend, scholar and Christian gentleman whose excellences were so well recognized during his life, and we do offer to his family our sincere sympathy, assuring them that in doing so, we but express the feelings of all the members of the Catholic Club of the City of New York.

PERCY J. KING, *President.*
EDWARD K. HANLON, *Secretary.*

Faculty of the College of the City of New York

(Extract from the Minutes of the Faculty of the College of the City of New York, November 9, 1916.)

On the retirement of Professor Herbermann, the Faculty expressed at length its appreciation of his character, his abilities and his scholarship. On the occasion of his recent death, it adds to those words of appreciation its expression of regret that his distinguished career has ended, a career rich in years and honors, and cheered throughout by high regard and faithful friendship.

FREDERICK G. REYNOLDS, *Secretary.*

The Associate Alumni, College of the City of New York

November 27, 1916.

Miss M. Louise Herbermann,
346 Convent Avenue,
New York City.

My dear Miss Herbermann:

The Associate Alumni of the College of the City of New York, assembled at their Annual Meeting, November 11, 1916, by a unanimous rising vote adopted this minute and directed its communication and publication:

"The Associate Alumni of the College of the City of New York note with profound regret the loss which the College and this community have sustained in the death of Professor Charles George Herbermann, a scholar of exceptionally broad culture.

"Charles George Herbermann was born far from the city in which the greater part of his lifetime was spent. In the heart of Prussia, in the old province of Westphalia, he first saw the light. He was a student from early boyhood and at nine years of age was initiated into the study of Latin. At ten his parents brought him to this country and established their home in this city; at twelve and a half this precocious lad was qualified to enter the College of Saint Francis Xavier. He was pre-eminently the student of his Class and excelled particularly in the classics in French, and in mathematics. What distinguished career might have opened before him in his native land the imagination is tempted to inquire. Such unusual abilities must there have found opportunity for expression. In the city of his adoption he reached high fame as scholar, educator, author, in fact, his attainments were so notable as to secure for him a nation-wide reputation. The chief vocation of his life was that of teacher—work begun at eighteen and continued with intense loving and disinterested devotion to old age. As professor of the Latin language and Latin literature he was connected with our own Alma Mater for upwards of forty-five years. Besides educating the young and publishing special treatises upon the classics, a vivid sketch of 'Business Life in Ancient Rome,' and essays upon 'The Educational Value of the Classics' and 'The History of Education in Egypt, in Babylon, in Assyria, and in

Greece,' he was for years editor of the 'Catholic Encyclopedia,' and here his vast stores of erudition were utilized for the benefit of English-speaking people, especially of the Roman Catholic faith. His writings, if compiled in one set of books, would fill several large volumes and they include important papers on educational and historical themes, highly varied in character.

"In a brief note it is impossible to pay just tribute to Professor Herbermann's learning, his industry, or the extent of his researches, or to describe the influence of his personality upon his colleagues of the Faculty or upon the student body. His temperament was genial, his home delightful; and although his last years were clouded by the loss of sight, he bore this with philosophic fortitude and resignation. A man of sturdy, almost massive figure, of commanding intellect, of simple, childlike character, his happy destiny it was to devote much of his life to the study and exposition of the great classic literature the influence of which upon human affairs has been simply immeasurable."

Yours very truly,
JACOB HOLMAN, *Secretary.*

Editorial, New York "Evening Sun," August 25, 1916

In Charles George Herbermann the city of New York loses one of its most distinguished citizens and most valuable servants. For forty-six years Professor Herbermann as head of the Latin department in the City College has had a direct and potent influence upon the lives of thousands of young men which has been all in the direction of high ideals. A man of extraordinary learning and of striking personality, his example was a stimulus to mental cultivation and his teachings an aid to growth not only in knowledge but in thought and moral principle.

As editor of the "Catholic Encyclopedia" Professor Herbermann won additional personal renown and brought honor to his home city in the attention and commendation which the work drew from all parts of the world. He dies sincerely lamented by all who have ever come into contact with him. He leaves

substantial monuments of his life's labors, not only in the volumes whose production he inspired and directed but in traditions of scholarship and good citizenship which he implanted in the breasts of those who sat at his feet in their youth.

Very Rev. Dr. Pace's Tribute to the Memory of Dr. Herbermann

To the Editor of the Monitor:

The death of Charles G. Herbermann, recorded in last week's issue of the *Monitor*, is a serious loss both to American scholarship and to the Catholic cause. It closes a life that was devoted with untiring zeal to noble pursuits; and it leaves us the memory of a great layman, whose love of the Church was the more intense because of his deep and many-sided culture.

As a teacher Dr. Herbermann exerted a wholesome influence upon younger men differing widely in almost every respect, from him and among themselves. His knowledge and experience were always at their disposal; his honesty and unwavering loyalty to truth a constant example. The College of the City of New York owes much to his learning,—and a great deal more to his sturdy Christian spirit.

In his chosen field of study, his work was marked by the breadth and accuracy which come from methodical research. He possessed, in a high degree, the historical sense; and it was keenest when employed in reading or completing the record of Catholicism in this country. To his painstaking investigation we are indebted for valuable material which the Church historian will use to good purpose.

When the Board of Editors of the "Catholic Encyclopedia" was organized, Dr. Herbermann quite naturally became its head, and it was in the preparation of this work that he used to greatest advantage his erudition and practical wisdom. His associates felt, from the outset, that he was really the Editor-in-Chief and that they were fortunate in having his guidance amid the difficulties which such an undertaking was sure to encounter. It was not only the wide range of his knowledge that fitted him for his position; but, in still larger measure, his determination to make the work a success. And yet, more char-

acteristic than anything else was his bigness of heart that made the veteran scholar a lovable man, and added to the bond of a common purpose the closer tie of genuine friendship.

Happily the Encyclopedia was brought to completion while its Editor-in-Chief was still vigorous in body and mind. He enjoyed, for a little while, the fruit of his labors by taking up other tasks and working quietly to the last. He felt that he had rounded out his career with an achievement that would be productive of good long after his labors had ceased. It is indeed a fitting memorial, yet not the greatest. Faith, learning and integrity are his titles to distinction: and for these he has the greater reward.

EDWARD A. PACE.

Editorial "America," September 2, 1916

CHARLES GEORGE HERBERMANN

Death has claimed another loyal and eminent Catholic in the person of Charles George Herbermann, who died in New York City, on August 24. Coming from Germany in early boyhood, Dr. Herbermann entered the College of St. Francis Xavier in 1853, and five years later received his first degree from Fordham University. From that day almost to the hour of his death he gave himself to study with an ardor no less vehement than enlightened. In 1869, he became Professor of Latin in the College of the City of New York, and held the chair with distinction until 1914, when failing eyesight forced him to retire. But ill-health seemed but to whet his appetite for intellectual pursuits and though totally blind for the last two years, he continued his work and finished the "History of the Sulpicians in the United States" just before his last illness came upon him.

Dr. Herbermann was a rare type of person, at once a scholar and a man of affairs. He was the author of six or eight serious books, he was Editor-in-Chief of the "Catholic Encyclopedia"; President of the United States Catholic Historical Society; Editor of the *HISTORICAL RECORDS AND STUDIES*; member of the Archeological Institute of America, and of the American Geographical Society. He was also the first President of the Xavier Alumni

Sodality, President of the Catholic Club, a Lætare Medalist, and a Knight of St. Gregory: activity and honor enough for any one man. Yet with all these distinctions he remained a plain, sincere, God-fearing man who avoided publicity, and with a true scholar's instinct abhorred the witchery of that folly which drives so many of our men to clamor in the highway and shout from the housetop that they may win a little cheap renown.

Dr. Herbermann's worth was inherent; it was not a factitious, but a real greatness which honored the honors that came to him unsought. Now he is dead and his friends, experiencing the *desiderium tam cari capitatis*, pronounce his name with reverence and pray that God may soon raise up as great a Catholic scholar and publicist to take his place.

THE SULPICIANS IN THE UNITED STATES

BY CHARLES GEORGE HERBERMANN, LL.D.

CHAPTER XI

ST. CHARLES' COLLEGE, BALTIMORE

By the charter of the Maryland Legislature, passed on February 3, 1830, the College of St. Charles was created a corporation. Its walls and framework were completed in 1832, its opening was advertised in the "Catholic Almanac" from 1839, its interior fittings provided, and its debts paid by the donation of the Reverend B. S. Piot in 1840. But notwithstanding all these circumstances, the college was not opened. Of the original Board of Trustees numbering five, a bare quorum, consisting of MM. Eccleston, Deluol and Elder, remained. In 1848 Archbishop Eccleston of Baltimore, who had always, like his former Sulpician confrères, been convinced that a lower seminary was needed in the Baltimore diocese, thought that the time for opening St. Charles' had come. Whether this conviction was due to the small number of priestly vocations which St. Mary's College had thus far furnished, or to the increase of the Catholic body in Baltimore and the United States or to M. de Courson, the newly elected superior of the Sulpicians in France, or to all three factors, we do not know. Nor do we know how M. Raymond, then president of St. Mary's College, arrived at the same conclusion. Suffice it to say, that in a conference with M. Deluol on September 26, 1848, Archbishop Eccleston declared his determination that the new college should be opened on November 1 of that year. M. Deluol, who had his grave misgivings as to the timeliness of this, said that he would abide by the Archbishop's opinion.

After night prayers, on September 27, 1848, M. Raymond called to his room Father Oliver L. Jenkins, then a teacher in St. Mary's College, spoke to him of the Archbishop's wish to open St. Charles' College on the first of November, and told him that his name had been proposed for the presidency.

Father Jenkins replied that if this was God's will he was quite ready to undertake the work. The following day at dinner M. Raymond read a paragraph from a newspaper in which Father Jenkins was mentioned as the president of St. Charles'. All the Sulpicians present congratulated him but he declined the title, because, as far as he knew, the superior, M. Deluol, had not authorized any such appointment. On September 29, Father Jenkins received the following letter, enclosing \$250, from Archbishop Eccleston:

"Rev. and Dear Sir:—I am truly delighted and consoled at the prospect of having St. Charles' College at length thrown open to receive the future ministers, and, I trust, ornaments of the sanctuary. When this, the most ardent and long cherished wish of my heart shall have been accomplished, I will be almost anxious to say my *Nunc Dimittis*. I am happy also to add that in your appointment as its first president, I have the strongest guaranty of its stability and successful operation. . . .

"Wishing you every blessing, especially in the discharge of the important trust committed to your zeal and piety, I am devotedly yours in Christ.

"Samuel, Abp. Balt."

After some hesitation, Father Jenkins sent the following reply to the Archbishop:

"Your Grace:—

"The peculiar circumstances in which I find myself in regard to the letter which I received from you have prevented my answering it immediately. Though I feel greatly honored by the expression of your good will, I cannot consider myself president of St. Charles'. At the same time I cannot, because of the respect and obedience which I owe to my superior, take any steps in the undertaking which you have so much at heart before being aware of M. Deluol's wishes nor without having been expressly named by him. Up to this moment I have not heard a word from him on the subject. The importance of the work in question, as well as considerations of delicacy, forbid my taking the initiative or taking any steps that may in any way influence his decision. I shall therefore keep the generous gift contained in your note until I know something definite. In any

case, I shall always be grateful to you for the warm expression of your confidence in me and for your good will. With the help of God, I shall endeavor to do nothing that might cause the loss of the former or the lessening of the latter.

"I am ever,

"Your affectionate and obedient son and servant,

"Oliver Jenkins."¹

On the afternoon of the very day on which this letter was written, M. Deluol had an interview with Father Jenkins and informed him that, though it would give him pain to part from him and though he had his doubts as to the success of the enterprise, he thought it was the will of God that "I should accept the office which the Archbishop wished to entrust to me."

A few days later, on October 4, Archbishop Eccleston, M. Deluol and M. Elder, as the only members of the Board of Trustees, met and filled the vacancies due to the death of M. Tessier and the promotion of M. Chanche to the see of Natchez, by electing MM. Raymond and Oliver L. Jenkins. The two new members of the Board were immediately installed and chose Father Jenkins as president of St. Charles'.² Thereupon he laid before the Board a prospectus of the college which he had prepared the night before and which seems to have been approved by the Board. Thus, eighteen years after its incorporation, St. Charles' College received its first president. But it had as yet neither students nor income. Forthwith the Archbishop called a meeting of the clergy for October 12, to provide for the maintenance of the professors and the students.³ He placed before them the reasons which led him to open immediately the College of St. Charles, and appealed to their generosity to support the new institution. The Archbishop's proposal was approved and fourteen of the pastors pledged themselves to give \$100 each

¹The above text is translated from André in "Bulletin Trimestriel," No. 59, p. 565.

²In 1848 there were six parishes in the city of Baltimore, five in Washington, Georgetown, and Alexandria, Virginia.

³This fact is not stated in the documents, but it follows necessarily from the other statements made therein. According to the charter the president was appointed to office by the trustees. Now according to the "Notice sur le séminaire de Baltimore," found at the end of Gosselin's "Vie de M. Emery" (p. 396), the trustees had not held a single meeting during the preceding sixteen years. Father Jenkins' official appointment could not, therefore, have been made prior to the meeting of October 4, on which occasion the vacancies in the Board of Trustees were filled.

for the support of one student in the new college. On October 15, by the Archbishop's order a collection was taken up, which brought the sum of \$1,400, which was spent on the needed furnishings of the College.

Four students were selected from the schools of the Christian Brothers in Baltimore, to wit: John B. Connolly, Michael Dausch, Joseph Gross and William Garvey. On the eve of All Saints' Day, 1848, they entered St. Charles' College, led by their new president, Father Jenkins, and accompanied by a young deacon from St. Mary's Seminary, Mr. Edward Caton. The record does not neglect to tell us that they brought with them a housekeeper to provide for the material wants of the faculty and students. At night the first meditation was held, and Father Jenkins' diary informs us that this brought the inauguration of St. Charles' College to a satisfactory close. During the following weeks new students came in one by one, four from Washington, four from Baltimore and six from the country towns, so that the entire diocese was fairly represented. Before the end of the year, which was satisfactorily completed in July with simple commencement exercises, this little flock had been reduced to twelve.

The president was obviously the most important person in the embryo college, and accordingly he deserves our special attention as being practically the cornerstone of the new institution. Father Oliver L. Jenkins was a Baltimorean by birth, his family being descended from the old Catholic settlers in the Maryland colony. They were prosperous and noted for their loyalty to the Catholic Faith. Oliver was educated at St. Mary's College, where he graduated with distinction at the age of eighteen, in July, 1831. His first preference was for a business life, and as there was at the time a vacancy in the Union Bank of his native city, he was appointed to fill it. He was a successful banker from 1831 to 1841, spending the year 1837-38 in European travel. However, after his return his mind took a different direction. He determined to become a priest and entered St. Mary's Seminary in 1841. He was ordained on December 21, 1844, and joined the Society of St. Sulpice in 1846, teaching at St. Mary's College both before and after his ordination.

Father Jenkins' business career, however, left an impression upon his character, giving him a positive and practical turn of mind which, joined to deep piety and great charity, made him an ideal president of St. Charles' College. He had a distinguished, courtly bearing which, in conjunction with his positive character, stamped his manner with the impression of authority. He was consequently both beloved and respected as the president of St. Charles', though his first connection with the college was soon interrupted. He and Mr. Caton were the only teachers of the young flock, but there was plenty of work of an executive nature to keep him busy, and the former banker showed himself a vigorous business man. Indeed, his business administration of St. Charles' was so successful that it caused his temporary separation from the new college and placed him at the head of old St. Mary's during the last three years of its existence. At St. Charles', which was in its infancy, a less strenuous head sufficed, whereas the management of St. Mary's, which, even in the years before its dissolution counted upwards of a hundred students, required much tact and firmness. Accordingly, M. Raymond, president of St. Mary's, who although a very attractive man, was not endowed with executive gifts, was transferred to St. Charles', and Father Jenkins took his place at St. Mary's. But M. Raymond did not long rule St. Charles', for in 1850 he was replaced by M. Stanislaus Ferté, a native of the diocese of Beauvais, where he was born on August 30, 1821. He was ordained in 1846, being thereupon appointed by his bishop professor of dogma. Two years later he joined the Society of St. Sulpice, made his novitiate and in 1849-50 taught philosophy at Issy.

In 1852 Father Jenkins returned to St. Charles' and gave himself heart and soul to the interests of the institution. To it he devoted not only the best part of his large private fortune, but all the powers of his mind and the service of his heart. He taught there for seventeen years, besides watching over the discipline of the students. Naturally his business training had not made him a deep and varied scholar, but he was an excellent mathematician, an interested student of English literature, and a graceful writer of vigorous English. As he considered that the current histories of English literature did not do justice

to Catholic writers, he wrote "The Student's Handbook of British and American Literature," which was published by M. Ferté after his death, its merits being attested by the eleven editions which it has reached.

As a disciplinarian, Father Jenkins inspired great respect. He was energetic and forceful in the maintenance of order, and a direction once given was rarely withdrawn or modified. When occasion required it, he became emphatic and plain-spoken, though his natural earnestness usually sufficed to secure the result he wished to achieve. In some respects the discipline was stricter in the early days of the college than it is at present. Father Jenkins, for instance, strictly banished all novels, and it is a tradition that no such unholy book crept into the college in his day.¹

In March, 1849, St. Charles' College numbered twelve students. Under Father Raymond and Father Ferté and up to 1853, eighty-one students had been registered, of which, however, only forty-five remained in July, 1853. The first class having completed their six years' course, graduated the following year and entered the seminary. They were only four in number, but this need not surprise us, since in all American high schools we find the same tale. Rarely do 25 per cent of the students who enter a high school finish their course.

During the first four years all the students of St. Charles', except seven, came from the archdiocese of Baltimore, but the following year we find that the college attracted students from a distance, New York and New England contributing not a few. Indeed, from 1854 a steady stream of youthful seminarians came from the New England States, a phenomenon that continued until the end of the century. In 1895, for instance, New England sent fifty-nine students, while Maryland contributed only thirty-one. New York also furnished, at times, a large contingent, as did also some of the dioceses which had no local colleges. New Jersey, in Bishop Bayley's time, stood sponsor for as many as a dozen seminarians. St. Charles' never received many students from the Southern States, probably because they had few candidates for the priesthood, as was

¹The present writer remembers that in the fifties and sixties of the nineteenth century, the reading of romances was by no means encouraged in his own alma mater.

natural in view of the weakness of the Catholic element in the population. The Middle-Western States of the Union were scantily represented on St. Charles' register, probably for another reason, inasmuch as from the days of Bishop Flaget, these States had maintained lower seminaries of their own. The same explanation may be given for parts of Pennsylvania, though now and then as many as a dozen Pennsylvanians were matriculated at the same time at St. Charles'.

If we inquire to whom and to what influence St. Charles' owes the large number of students it has always received from dioceses other than Baltimore, we are largely reduced to conjecture. No doubt the excellence of the education provided for the students by the Gentlemen of St. Sulpice and the approval of the special character of the college by the various bishops of the country and especially of the New England States, explain the patronage of the institution, once its merits had become known. But the fact that this patronage began so soon after the opening of the college, may perhaps be ascribed to the great influence and popularity of Father Deluol. He was a universal favorite with the bishops and priests of the Eastern and Middle States. His frequent journeys northward, even as far as Montreal, on the business of the Seminary and of Mother Seton's Sisterhood, enabled him to impress bishops and clergy with the merits of his Sulpician confrères. While we may thus reasonably credit to his influence the success of St. Charles' even after he had returned to France, we shall not go wrong in attributing it, in part, to the energetic and business-like measures of Father Jenkins.

It is well known that in most American dioceses the education of the clergy is to a large extent provided by the bishops, the priests and the faithful of the diocese, though of course some of the students pay for their own education. Financial considerations had always been a grave difficulty in the way of starting a lower seminary, but this difficulty was triumphantly overcome at St. Charles. The history of the college, as illustrated by a single year, shows that about 26 per cent of the tuitions are paid for by the bishops, 21 per cent by clergymen, 41 per cent by the students or their parents, 7 per cent by patrons and 3½ per cent by scholarship funds.

The yearly tuition fee at St. Charles' was at first \$100. Some ten years later, it was found necessary, in order to provide for the expenses, to raise the amount to \$140, and in the seventies it was raised to \$180. Concessions were made, however, to the Baltimore students and to poor scholars. Another source of income was the farm. This consisted at first of about 240 acres, which was gradually increased till it measured some six hundred and forty acres. It produced all the vegetables needed for the college community, besides furnishing the meat and the flour. Many of the Sulpicians took great pleasure in agriculture, and, under their superintendence, a relatively small number of workmen was sufficient to take care of the farm. In the nineties, the value of the farm produce was set down at \$10,000.

To donations also, the institution owed a considerable sum, always bearing in mind that the middle of the last century was not the era of millionaires. A competent judge estimates the amount of the donations from various sources during the twenty years following the foundation of the college at \$45,000, while the donations of the president alone are estimated by some as high as \$70,000. The principal donors were Father Jenkins, Mr. William Meredith, Rev. J. J. Hickey, S. S., Colonel Drury, Mrs. Harper, a member of the Carroll family, Mr. J. Maes and Father J. B. Randanne, S.S. The college received but little aid from scholarships. Among the contributors to this fund we record M. Ferté, S.S., and Mr. William Kennedy, who founded the first two scholarships.

But the strictest economy on the part of the managers and the admirable spirit of sparing and assisting the Fathers, which impelled the students to lend their helpful hands on all occasions, had a very large share in tiding over the early days of the institution. Professors, students and servants vied with one another in doing the farm work. There are still alive men who saw the sturdier students felling trees, sawing and splitting seasoned logs and carrying wood during the winter. In favorable weather in the spring and autumn, the entire community might have been seen giving their holiday afternoons to planting and husking corn, gathering hay, or binding and stacking sheaves of wheat. No sports so pleased both young

and old as this farming work, which was usually rewarded by a liberal lunch consisting of bread and molasses. Of course, these agricultural occupations ceased when modern labor-saving inventions made the boys' help less necessary, and the romantic heroism of the primitive age passed away. However, the teachers were the greatest benefactors of the institution. As members of the Society of St. Sulpice they had not to be solicitous for their support when age or sickness should put an end to their labors, and while they were able to work they were satisfied with food and raiment.

The number of students attending the college in the semi-centennial year reached 225. In the early years of St. Charles', however, the capacity of the buildings largely influenced the number of the students. The Jubilee volume published in 1898 informs us that forty-five was the largest number of students the college could accommodate in 1853. Two years later, by re-arranging the house and adding a third story, it afforded room for seventy. In 1859, by lodging some of the students in the summer residence provided for the seminarians of St. Mary's, Baltimore, St. Charles' was able to accommodate 102. In 1860, notwithstanding the approach of the Civil War, the trustees resolved to enlarge the college. The new plan conceived the college originally built, which had a front eighty feet long and sixty feet in depth, as a wing of the entire edifice, the central part of which was sixty-seven feet long and somewhat higher than the two wings. Though it was intended to erect only the center of the edifice at this time, eventually the second wing was added immediately on the completion of the center. The structure being, therefore, almost thrice the size of the original building, was roomy enough for the needs of the immediate future.

In 1873, under the Reverend Stanislaus Ferté, the successor of Father Jenkins, the number of students having exceeded 190, further extensions were resolved upon and begun. However, the financial storm which shook the entire country towards the end of 1873, and the consequent diminution in the number of students, led to the postponement of building operations. They were resumed in 1876 under the Reverend P. P. Denis, who had succeeded Father Ferté. On this occasion, the structure was

both enlarged and beautified, and St. Charles' presented an architectural whole which justified the admiration of its students and alumni. Thenceforward it afforded ample room for 250 students. It was not destined to afford hospitality to so large a body of inmates, however, though their number kept constantly increasing till it reached 203 in 1911, the year in which the college was destroyed by fire.

Before finishing our story of the growth of the college in numbers and the extent of its buildings, we must turn our attention to its chapel. The Sulpicians have always regarded the chapels of their seminaries as an important educational element. We are therefore prepared to see them devote much taste, attention and money to the chapel of St. Charles' College. The original chapel was but a small room adjoining the entrance in the building erected in 1831, and served not only as a chapel for the boys but also as the meeting place on Sundays for the Catholics living in the neighborhood. In 1855, when other provision had been made for the external congregation, a new chapel for the students was opened on the second floor, where Divine worship was conducted with becoming dignity and impressiveness.

But Father Jenkins, whose energy and enterprise planned the extension of the college in 1860, did not forget that a fine chapel should be the most striking part of a Sulpician college. Accordingly, he called upon M. Faillon, the representative of the French superior-general, a gentleman who had a great reputation for architectural skill, to furnish the plans for the new edifice. This turned out to be a very ambitious addition to the group of college buildings. It was planned in imitation of the Sainte-Chapelle at Paris and was a building one hundred and ten feet long, thirty-four feet wide and fifty feet high. On this chapel, Father Jenkins lavished the greater part of his fortune. From the beginning of St. Charles', he had been, next to Mr. Carroll the most generous supporter of the institution, but his heart was bound up more closely with the chapel than with any other part.

Owing to the high cost of labor and materials during the Civil War, the chapel was not finished until 1866, but its dedication was made memorable by the presence of Archbishop

Spalding and a large assemblage of priests from far and near. Well might Father Jenkins' heart be filled with pleasure and satisfaction to see his life-work crowned by so noble and suitable a building as was the new chapel, for even in the primitive simplicity which characterized it on its birthday, it challenged the admiration of the great crowd that witnessed its dedication. Successive generations of old students and friends, among them all the bishops whom St. Charles' College had given to the Church, vied with one another in beautifying and decorating the home of their youthful studies, which had prepared them for the priesthood.

The retarding of the building operations was not the only drawback which the college suffered from the Civil War, which for a time threatened the prosperity of the institution. In 1862, the number of applicants for entrance fell from forty-five to twenty-five, but rapidly recovered so as to amount to forty-two in the following year. Strange to say, the loss affected the students from New England proportionately less than the Maryland students. In 1861-62, only three applicants matriculated from the diocese of Baltimore. The crisis was rapidly surmounted, and thenceforth St. Charles' flourished more and more.

The course of studies pursued by the students of St. Charles' College extended over six years. It took charge of a boy at the end of his grammar school studies and fitted him for entrance into the seminary. At his entrance, therefore, the student was supposed to be able to read and write and to know the elements of arithmetic. The course at St. Charles' corresponded in a general way with the course pursued in the Jesuit colleges about the middle of the last century except that, to this six-year course, the Jesuit colleges added a year of philosophy and somewhat more advanced science. The catalogues of the college do not indicate the distribution of the time among the various subjects taught, but it is safe to assume that a large proportion of it was awarded to the classics, besides which the course embraced algebra and geometry, French and English. The French course lasted six years and the boys might fairly be expected to master the French language so far as literary reading is concerned. Its merits did not fall below those of

American non-Catholic colleges, but were probably superior. Much attention was given to English, especially to practical English composition. The English studies included a course of history of English literature, for which Father Jenkins wrote the book mentioned above.

The mathematical course differed but little from that of other colleges, the Sulpicians being careful not to neglect a branch which they had especially cultivated since they opened their first collegiate institution at St. Mary's. The classical program varied most from that of the typical American high school and college. Of course, the usual Latin authors, *Phaedrus*, *Cæsar*, *Cicero*, *Ovid*, *Livy*, *Virgil*, *Horace* and *Tacitus*, were the backbone of the course. To these, however, were added *Lactantius' "De Morte Persecutorum"* and selections from the Fathers of the Church, which gave the course a somewhat religious tone. It should be remarked, moreover, that great emphasis was laid on Latin prose composition, i. e., the translation of English into Latin, and, to some extent, on Latin conversation. Similarly in Greek, while the traditional writers such as *Xenophon*, *Homer*, *Plutarch* and the tragedians were retained, the students also made the acquaintance of St. Luke's Gospel and the discourses of St. John Chrysostom, St. Gregory Nazianzen and St. Basil. In fact, both in the classics and in the modern languages, stress was laid upon the great orators. Probably this had in view the training of the future pulpit orator.

The Greek was especially strong in the last two years, though, as it is possible that not all the authors in the curriculum were taken, but only a selection of them, the measure of Greek, in the usual college curriculum may not have been exceeded. The religious instruction consisted in the study of various catechisms, the catechetical form of instruction being preferred for religious studies in St. Charles', as it is in most Catholic institutions. In the early years of the college, *Butler's Catechism* was the only textbook available; this was later replaced by *Collot* and *Deharbe*. Recently the *Catechism of the Council of Trent* in the original Latin has been used.

It should be noted that the preparatory seminary, notwithstanding its significant name, was not overstocked with religious instruction, as many non-Catholic school-men suppose. St.

Charles' College, though a lower seminary, provided for its students a complete liberal college education, which does not differ substantially from that of the traditional college. This is true not only as far as the study of the classical languages is concerned, but also in its English and historical departments. The study of English composition, it may be said, was always a practical study which insisted upon the students frequently practising English composition in all its varieties. While they did not neglect the history of English literature, the Sulpicians did not, on the other hand, lay too much stress upon the history of the English classics, as is often done in other courses. The historical program awarded much more time and attention to Bible history than is customary elsewhere. In the later years, however, the usual historical studies were taken up and in the early history of the college seem to suggest no special features. As a whole, the program of studies at St. Charles' College entitled it to be classed as a college in the best sense of the word.

From the curriculum, we turn naturally to the faculty of the college. We have already laid before our readers the life of its first president, Father Jenkins. In its early days, he was practically the entire faculty of the college and his influence did not diminish as the years rolled by and the college increased in numbers and importance. Still, as it grew, the faculty grew with it, and the students felt more and more the influence of their professors. The peculiarly Sulpician character of the institution became more pronounced long before Father Jenkins' death. The thoroughness of the work in every department, the fidelity of the professors to their duties, their gentlemanliness, their sympathetic attitude and their dignified comradeship were an example and a lesson to the boys, which taught them the duty of work and the right manner of working. The emphasis which their teachers laid upon the interior life suggested the combination of modesty and efficiency, while the honors which were the reward of those who were faithful to their studies guarded them against an indolent lack of interest. The man, who in the early days of the college did perhaps more than any one else to impress this spirit upon the students, was Father Menu, whose combination of earnestness and kindness the alumni never

forgot. On hearing of his death in 1888, Cardinal Gibbons spoke of him as one of the pillars of the college.

Before St. Mary's was given up, and even afterwards, the members of the teaching body were not all Sulpicians, Mr. Caton, who at first was Father Jenkins' only assistant, was a student from the seminary. Until 1852, many of the Sulpicians were needed to teach at St. Mary's College, and not a few seminarists were drafted to teach at St. Charles'. It even happened that secular priests, not formally connected with St. Sulpice, such as Father Griffin, were a part of the faculty for many years.¹ But after 1852 the number of laymen in the faculty became markedly less and it consisted more and more of Sulpicians.

Many Sulpicians who had been most successful teachers at St. Mary's College, taught the higher classes at St. Charles'. Father Randonne, who has been mentioned as the author of a Latin grammar, long taught the Latin classics there. The historian Frédet also lent lustre to the faculty of the new college, his place as professor of history being taken after his retirement by Rev. A. Vuibert, the author of an ancient and of a modern history. Some years ago he became the first president of a lower seminary in Menlo Park, California. Father Rincé though he was cut off by a premature death, had published a much esteemed edition of Ovid. Among the early lay instructors who later became priests were the late Thomas M. A. Burke, for many years Bishop of Albany, and the late Archbishop P. I. Chapelle of New Orleans. Many Sulpicians associated with Father Jenkins in the faculty of St. Charles' subsequently distinguished themselves in other Sulpician institutions. Fathers Ferté, Guilbaud, Rincé, Dumont and Fonteneau left St. Charles' to occupy chairs in St. Mary's Seminary, while Fathers Dumont and Chapuis were transferred to the Catholic University Seminary. The following were successively promoted to the presidency of St. Charles' College: S. H. Ferté (1850-52); P. P. Denis (1876-86); F. L. M. Dumont (1886-94); C. B. Rex (1894-96); C. B. Schrantz (1896-1905); F. X. McKenny (1905-13).

By the terms of its charter, St. Charles' College was a lower

¹Rev. H. Griffin had taught for twenty years in St. Mary's College when he became a member of the faculty of St. Charles.

seminary for the preparation of youths intending to devote themselves to the priesthood. Its graduates, therefore, must be sought for principally in the ranks of the Catholic clergy, primarily of the diocese of Baltimore, but also in many other dioceses throughout the United States and even Canada. As is well known, however, while their students are under their care, the Gentlemen of St. Sulpice watchfully observe them. If they become convinced that a student does not promise to become a worthy shepherd of the fold of Christ, they frankly inform him of the fact, and he is free to devote himself to another profession. Of course, if the student himself reaches the conclusion that the ministry is not the place for him, no obstacle is placed in the way of his withdrawal. The number of such withdrawals is by no means small, and proves how careful the Sulpicians are, on the one hand, to provide the Church with a worthy clergy, and, on the other, to seek the happiness of their students in a fitting and congenial vocation.

The statistics on this point furnished by the Jubilee volume of St. Charles' in 1898 are not only interesting but instructive. We learn that during the period from 1848-1888, of 2,109 students that passed through the institution, 761, or 36 per cent, were promoted to the priesthood. This may appear a small percentage, but not if we bear in mind that in a six years' college course some students die, many are obliged to give up their studies because of ill-health or in order to assist parents who require their help, and that, among so large a number of boys entering the college at the age of thirteen or fourteen, many must naturally find that they have not the taste nor talent to warrant their continuing the experiment. The experience of other high schools and colleges teaches that the percentage of students graduated is certainly not more than one-half of those who began their academic studies.

The efficiency of an institution can be best tested by its fruits. The entire Catholic clergy of the United States constitute a body respected for their attention to duty, their charity and their labors for the cause of social progress. It is unnecessary to say more than that the alumni of the Sulpicians share this general esteem. That they have contributed a proportionate share of the men, who, as members of the hierarchy, have been called

to the government of the Catholic Church, its annals testify. At the head of this picked body of scholars and administrators, St. Charles' College glories in its own favorite son, the present Archbishop of Baltimore. Among the metropolitans, it points with pride to Archbishops William H. Gross of Oregon City, J. J. Kain of St. Louis, and John J. Keane of Dubuque; and among the bishops, to the Right Reverend P. T. O'Reilly of Springfield, J. O'Sullivan of Mobile, T. M. A. Burke of Albany, George Montgomery of San Francisco, and John J. Monaghan of Wilmington. It would tire the patience of our readers to name the alumni of St. Charles' who have achieved distinction as orators, administrators and, above all, worthy shepherds and advisers of the rich and the poor.

In fact, it is not an easy matter to select from the thousands of names of worthy priests those who have eclipsed their fellow-clergymen. Yet we cannot, in justice to the college and to its students, refrain from mentioning a few, at the same time begging the pardon of perhaps hundreds who may be equally worthy of being recorded. The first names we shall mention are those of two Sulpicians, the Reverend Charles B. Rex, for some years the beloved president of the college, who did much to extend and beautify the buildings, and the Reverend Edward R. Dyer, who has been the successful head of St. Mary's Seminary for many years. Among the noted orators from St. Charles' are the Right Reverend Mgr. William T. Russell, of St. Patrick's Church, Washington, D. C., the Paulist, Father Bertrand L. Conway, and the Summer School lecturer, Father Bernard M. Bogan. The Reverend Dr. Edward A. Pace, professor of philosophy at the Catholic University in Washington, is one of the most distinguished scholars whom America owes to St. Charles'. As one of the editors of "The Catholic Encyclopedia," he has done much to spread the reputation of American scholarship. The Reverend Dr. Philip J. Garrigan, after rendering eminent service to his theological alma mater at Troy, was appointed vice-rector of the Catholic University in Washington. Since then he has been promoted to the see of Sioux City. Judge Brann of New York is a well-known lawyer.

In 1898 the college celebrated the fiftieth year of its existence. The celebration attracted to its halls the Archbishop of Balti-

more, many bishops and a little army of clerical alumni who revived the exploits of their youthful days and congratulated one another on the distinction achieved by its alumni and the services rendered by them to the Church and their country. Providence had destined that this should be the last great gathering of the sons of St. Charles' at its old home near Ellington City. A few years later, on March 16, 1911, a fire destroyed the old college, hallowed by the memories of Father Jenkins and so many of his worthy coadjutors. But this disaster was but the occasion of fresh effort and of greater success. A new and more beautiful college, in a more convenient position at Catonsville, has taken the place of the buildings consecrated by the success of more than fifty years and bids fair to scatter blessings a hundredfold over the archdiocese of Baltimore and the United States of America.

CHAPTER XII

SULPICIANS MISSIONARY BISHOPS

In Chapter VII has been told the story of the early Sulpician missionaries from Bishop Flaget to Archbishop Maréchal. The first Council of Baltimore (1829) had inaugurated the systematic development of the Catholic Church in the United States, and the work was under way at the death of Archbishop Maréchal in 1828. The episcopate had been organized so as to provide a regular government for the Church in all its parts; its clergy had been multiplied and, while still leaving room for missionary effort, had for the most part become a permanent force throughout the greater part of the country. The principles according to which the bishops and the pastors were to be selected had been at least provisionally settled at Rome, and the seminaries and colleges required for the Church's development and propagation had been established where they were most vitally needed.

The native priesthood which Archbishop Carroll, M. Emery and the Sulpician founders of St. Mary's Seminary at Baltimore regarded as the most essential need of the infant American Church, and for which they had prayed and worked so earnestly, promised a supply of energetic and wise bishops. The Society of St. Sulpice had from its foundation disapproved of the promotion of its members to the episcopate, but the rules and interests of the Company had been subordinated to the exigencies of the period and, up to 1830, the Society of St. Sulpice had furnished a very large proportion of the American bishops.

The Society of St. Sulpice, both in France and in the United States, worked with singular consistency and persistency for what they considered the essential purpose and end of their Company, and gradually they resigned to other hands the care of the colleges they had founded, the convents they had helped to establish, the parishes they had organized, withdrawing more and more to the retirement of their class-rooms. Moreover, the individual Sulpicians had always shrunk from the dignities of the episcopate. From Flaget to Maréchal they had striven to escape its burdens and, as far as was consistent with obedience, resisted the Roman Bulls placing that burden upon their

shoulders. The bishops who were taken from the ranks of the Company after 1830 were as loyal to the principles of their founder as were Flaget and Maréchal, but like them, they were forced to yield to the Roman pontiffs, who wisely saw in them the very men demanded by the special needs of some dioceses. Their mission, however, was gradually changed and while their predecessors travelled thousands of miles to perform their episcopal functions, the new generation of prelates travelled merely hundreds. The Indians had been gradually driven to the West. In fact, the dioceses governed by the later Sulpician bishops were normal in their organization and in their demands upon their chief pastors. Gradually the number of Sulpician bishops became proportionately fewer and when, in 1848, the Company of St. Sulpice had re-established itself in the form conceived by MM. Olier and Emery and devoted itself exclusively to the training of priests and bishops, its members ceased to fill the sees of the country and were content to prepare worthy bishops for the multiplied dioceses of the United States.

I.—RIGHT REVEREND SIMON GABRIEL BRUTÉ, BISHOP OF VINCENNES

The Sulpician bishops of whom we have hitherto spoken were men who had grown up during the French Revolution or during the years immediately preceding it. The subject of the present sketch belongs to the same class.

Simon Gabriel Bruté, the first Bishop of Vincennes, was born at Rennes and was therefore, like many of his Sulpician confrères, a native of Brittany. His father, who had had charge of the royal domains in Brittany, had died in Simon's childhood. He was therefore brought up by his mother, a woman of character, who devoted herself to the boy's education. After completing his preliminary studies in his native town, he was preparing to enter the polytechnic school when the French Revolution upset his plans. His mother was obliged to open a printing office and young Bruté became a type-setter. In 1796 his improved fortune enabled him to study medicine at Rennes, whence he proceeded to Paris in 1799. He was graduated in 1803, taking the first prize among upwards of a thousand competitors.

Notwithstanding his success in his medical studies, his graduation turned his thoughts in a wholly different direction. He determined to give himself to the Church and entered the Sulpician Seminary at Paris, where he was ordained in 1808. His scholarly acquirements are said to have attracted the attention of the Emperor Napoleon, who proposed to make him his chaplain, but M. Bruté preferred to join the Society of St. Sulpice, and became a director in the seminary of his native city. While engaged in this work (1810), he met Bishop Flaget, who was seeking recruits for the American mission. Inasmuch as M. Bruté had already had his thoughts turned in this direction, and as Napoleon was on the point of suppressing the Company of St. Sulpice, he determined to follow Bishop Flaget's suggestion, and, with the consent of his superiors, he left for the United States and landed at Baltimore in the same year.

He did not remain idle very long, being entrusted with a professorship of philosophy in St. Mary's Seminary, which he filled for two years. Then he was called to Emmitsburg to teach, to do missionary work and to assist Mother Seton in laying the foundation of her Sisterhood, to promote which he used his utmost efforts. However, he did not lose his interest in St. Mary's Seminary, Baltimore. During his student years and those of his professorship in France his scholarly instincts had led him to accumulate a large theological and scientific library, numbering 5,000 volumes, a very large collection of books one hundred years ago. This collection he took with him to the United States and after leaving it for a time at St. Mary's Seminary, took it with him to Mount St. Mary's and later to Vincennes. On his return to Baltimore, he was named president of St. Mary's College, but his health, which was never very robust, soon brought him back to Emmitsburg, where he was pastor of the congregation and chaplain of the Sisters of Charity, besides gradually taking upon his shoulders the duties of a whole theological and scientific faculty. He lectured on the Sacred Scriptures and taught philosophy and ethics in the seminary, as well as the natural sciences in the college.

When in 1826 Mount St. Mary's was separated from St. Sulpice and M. Dubois became Bishop of New York, M. Bruté remained at Emmitsburg and continued to instruct the seminar-

ians and advise the Sisters of Charity. His fame as a sound authority on every branch of theology and science had become nation-wide. He was consulted as an oracle by the bishops of the United States, many of whom had sat at his feet as students. In fact, during these years he was, if possible, more than ever true to Sulpician ideals. In 1833 the Second Council of Baltimore took place and proposed to Rome the creation of several new bishoprics, among them that of Vincennes, which was to include the State of Indiana and the greater part of Illinois. When the American bishops looked around for the fittest man to fill the see, they unanimously named the learned professor of Emmitsburg. But M. Bruté had the true Sulpician aversion to a miter. He made a retreat among his old confrères of St. Sulpice and carefully set down all his reasons for not accepting the proffered dignity. At last, he submitted the question to his friend, Bishop Flaget. That wise counselor decided that M. Bruté was just the man for Vincennes, and the learned scholar of Mount St. Mary's thereupon assumed the direction of the flock in what was at that time a part of the wild West.

Like Bishop Flaget, when he wished to start for Bardstown, M. Bruté had not the means to pay for the journey to his diocese, but at last the Sisters of Charity came to his aid and gave him \$200. He was consecrated by Bishop Flaget in the new cathedral of St. Louis on October 28, 1834. The Catholics of his episcopal city, as well as those of his entire diocese, gave him a royal welcome, and before long Bishop Bruté was one of the most popular men in the States of Illinois and Indiana. One of his first thoughts was to establish a diocesan seminary, and so strong was the old Sulpician within him, that when he was able to realize this project he took great delight in acting as professor.

But we can give no better account of Bishop Bruté's activity and no better description of the condition of a western diocese in the early thirties of the nineteenth century, than by placing before our readers the words of the bishop himself to the editor of the "Annals of the Propagation of the Faith."¹ The letter is dated Paris, November 25, 1835. We cite its most interesting passages:

¹"Bulletin Trimestriel," pt. VIII, p. 226.

“. . . After the departure of the bishops, I visited several portions of my diocese and blessed a new plain frame church in a village where I found 150 Catholic families. I placed them under the invocation of the Blessed Virgin. I then returned to Vincennes where I stayed for eight months until I left for France. I was therefore the pastor in a double sense, for I performed all the marriages and funerals in person; in a word, attending to all the duties of a parish priest. I had found there as a cathedral a sufficiently large building 115 x 60 feet, but absolutely bare; it had not even been plastered. A poor wooden altar with six candlesticks and a crucifix, a gift coming from France, were the entire furniture of the church. I put into it a small painting of St. Francis Xavier, eight inches high, to prove that he was the patron of the church, and on the walls I placed two pictures, one of the Blessed Virgin and the other of St. Joseph, to mark the spot where I intend later on to place the two altars. On Sundays I officiated in this church alone in the sanctuary with some altar boys dressed in ragged surplices. A Canadian schoolmaster together with a few inhabitants of the town helped to sing parts of the Mass. On Christmas, on Easter Day and Whitsunday, I thought I was obliged to celebrate pontifical High Mass. Then I went to the altar with crozier, miter and cope; I placed in readiness near a throne covered with a beautiful borrowed rug both my crozier and my miter. I put the latter on and took it off myself. When I administered Confirmation, I was served no better.

“On my arrival I published a pastoral letter in English. I placed the diocese under the protection of the Blessed Virgin and speaking to Catholics and Protestants alike, I tried to make them understand the great favor heaven granted them in permitting the establishment of a new see. This letter was, for the most part, well received. I explained it in French from the pulpit, and I saw my hearers alive to the hopes which I made them entertain. It is sad to think that of all this old French population of Vincennes, only a few persons can read. English is almost the universal language, except in some parts of the diocese where the Germans are quite numerous and need priests that can understand them.

"At the time of my consecration, I had only two priests; at present I have four, viz., M. Ruff of the diocese of Metz; M. Ferneding, whom Bishop Flaget was kind enough to loan me for the Germans of the Southeast near the border of Ohio; M. Lalumière, a native of Vincennes and the first priest of Indiana who was ordained by the Bishop of Bardstown. The fourth was sent to me by the Propaganda. He was about to arrive when I left. I had the pleasure of meeting him on the way. He is now officiating at Vincennes. Mgr. Rosati has also consented to send for the time M. St. Cyr, a native of Lyons, to Chicago on Lake Michigan, whom he had recalled at the time I was consecrated.

"When I departed, these four priests whom I have just mentioned were stationed at the four ends of the compass, of a territory that in extent is equal to almost one-third of France. Except M. Lalumière, stationed eight or nine leagues from Vincennes, all the others reside fifty to sixty-five leagues away. Moreover, each of them travels considerable distances from his station in order to visit the scattered Catholics. So it happens that some of them pass a month without being able to communicate with his confrères and this is one of the greatest trials they have to bear. But I hope that soon some good priests stationed at intermediate places will make their intercourse more frequent.

"The care of the young was one of the first objects of my solicitude. I found that First Communions had been greatly neglected. At Christmas I had the consolation of seeing twenty young people make their First Communion and at Easter, sixty. A great part of the First Communicants were eighteen to twenty years old. I instructed them as well as my many occupations and the sick calls allowed. These sometimes took me several leagues from home. I thought I noticed considerable talent in some of these youths, which made me regret that I had no college to test their fitness and their inclination for the holy priesthood. It must be my first endeavor to prepare young men for the clergy. But, of course, several years must pass before I can have native priests. Meanwhile, and even to educate these young Levites, I must have candidates and I can look for them only in the old dioceses. May the Lord inspire several young men with this grand and holy vocation.

"To inquiries about the number of Catholics in my diocese I find it difficult to reply. I do not think there are less than 25,000, but I cannot state any precise figures. The population of Indiana, which in 1800 numbered 4,800, at present exceeds 500,000. In the part of Illinois which belongs to my diocese, 80,000 is supposed to be the number. This population is spread over 6,000 square leagues. The Catholics are dispersed here and there in groups more or less considerable. Their scattered condition forbids my guessing their number. Irish immigrants at the beginning, and of late years Bavarians, formed the majority of the Catholic population here. But what is most sad is, that in their scattered condition, their salvation is greatly endangered and even in case of sickness, the consolations of religion are obtained with difficulty.

"In general the immigrants here keep their faith. The lack of all faith becomes too striking in the midst of the many sects that are busy in the United States, not to inspire contempt for infidels. But as they are so rarely visited by the missionaries, some remain Catholics only in name. They yield to bad example and surrender to a culpable indifference and their children whom they do not instruct end by becoming the prey of the sectaries who offer them a thousand temptations.

"From Vincennes, I was often obliged to travel great distances. So that when I tell you that in eight months, besides my manifold duties, I have been obliged to travel more than one hundred leagues on horseback, this estimate, which may seem exaggerated, is really below the truth. A single trip which I undertook to visit distant Chicago, the Indians of M. Badin and those of the Tippecanoe River, extended over two hundred leagues. Luckily I have recovered my skill in horse riding to an extent that I did not look for. Besides, the still longer trips of our ancient missionaries, stationed at the present time at various points of the country, forbid me to complain of this duty which is made necessary by the nature of the country where everything must be created in order to give it to the Church.

"Since I have mentioned the Indians, I must say a few words about them. I visited those of the village of Pokegan near the confines of my diocese which belongs to the diocese of Detroit,

though a part of the inhabitants reside in Indiana, then the Indians of the village of Chitchakos near the Tippecanoe River, twenty-five leagues south of the former. In the latter place I gave Confirmation to sixty Redskins.

"I was moved by the piety and recollection of these Indians. They pray with wonderful fervor and reproach themselves for the least distraction. They have printed books in the Ottawa language, containing prayers, a catechism and hymns. They readily learn how to read and several know all of these books by heart. You must not infer hence that it is easy to civilize them. M. Desseille, a Flemish priest of the diocese of Detroit, who has just visited the village of Pokegan, where he resides, and who is very much attached to them, believes it would be very difficult to teach them farming, but he thinks that it would be easier to teach them herding. . . . The policy of the United States is known to exclude from all civilized states and to send beyond the Mississippi all the savages, a policy which drives the Indians to despair. The number of Indians in Indiana is estimated at 4,000. During my stay in the village of Chitchakos the good Indians, delighted to see the great prayer chief in the midst of them, wished to give him a mark of regard and at the same time so far as possible to secure for themselves the help of religion. They met in council; then in the name of all, their chief Chitchakos¹ offered in a speech full of kind sentiment a site for a church and 320 acres for a school."

Having closely surveyed his diocese and studied its needs, Bishop Bruté, in 1835, sailed for France, where he asked help of his friends. To the Society for the Propagation of the Faith he appealed for financial assistance, which was granted him, and to secure clerical help he made a tour of some of the French seminaries. At the same time, he paid his *ad limina* visit to the Holy City, and was everywhere received with the greatest good will and honor. He brought back with him to Vincennes twenty priests and seminarians who had volunteered to join him. He was welcomed home enthusiastically by both Catholics and non-Catholics and proceeded at once to use his European alms to the best advantage.

¹He was a Pottowatomie chief.

His first care was to establish a diocesan seminary, some of the students for which he had brought back with him. An asylum next provided for the little orphans of his flock, and a free high school supplied the means necessary for the future aspirants to the priesthood. He completed and adorned his cathedral and erected simple but adequate churches in many towns of the state. Having again visited the parishes of his diocese, he settled down in his see, resuming his old occupation of professor of theology at the seminary, and writing every second week to his parish priests to encourage and direct them. On Saturdays he heard confessions and was ever at the call of the sick and dying. Not satisfied with this episcopal and pastoral activity, he contributed to the *Catholic Telegraph* of Cincinnati a series of articles on the early history of his diocese. In short, he was an indefatigable worker in the Lord's vineyard.

Amid all this work for his regular flock, he did not forget the poor Indians, the faithful Pottowatomies who, at the beginning of his episcopate, had so generously given him the site for a Catholic Church and school. The decree of Congress forced them to emigrate against their will to the Indian Territory, and Bishop Bruté had sent Father Petit to accompany them for 500 miles, to console them and assist them to found their new homes. At the same time, however, he was actively visiting various parts of his diocese, although they were ravaged by cholera and other contagious diseases. The bishop did not hesitate to bring the last consolations of religion to the stricken sufferers, and this in spite of the fact that since his European journey his health had been far from robust.

In the winter of 1837 he set out to attend the Third Council of Baltimore. He travelled on an old-fashioned stage and was seated in front of the vehicle near the driver, exposed to the winds and the weather. Here he contracted a cold, which gradually developed into consumption. But even when his strength was ebbing and his body was wracked by disease he continued to visit the sick and to give them the last sacraments. It is recorded that after he was infected by the disease which proved fatal, he travelled four hundred miles, visiting various parts of his diocese. An apostle of charity to the last, he made sick

calls when in fact he was more ill than the sufferers he visited, and when confined to his home he used his pen to appeal to persons who had given up the practice of their religious duties. At last, having given to all an example of Christian faith, charity and patience, he slept in the Lord on June 26, 1839, at the age of sixty years.

Bishop Bruté's extraordinary activity may be gauged in part by the material results of his five years' episcopate. When he went to Vincennes to assume the administration of his diocese, he found one priest to help him. In the year after his arrival the diocese is credited with three churches, six stations and two priests. In 1839, when he had been bishop less than five years, his diocese numbered twenty-three priests, twenty-three churches, forty-eight stations, one seminary with twenty clerical students, one college, one girls' school, one convent and two charitable institutions.

II.—MOST REVEREND SAMUEL ECCLESTON, ARCHBISHOP OF BALTIMORE

The fifth Archbishop of Baltimore, Samuel Eccleston, was the first native American member of the Society of St. Sulpice raised to the episcopal dignity. He was of English extraction and a convert to the Catholic Church. He was born in 1801 in Kent County, Maryland, where his grandfather, a gentleman of good English family, had settled. The archbishop's father died when Samuel was but a boy, and his widow afterwards married a Catholic gentleman named Stenson, which marriage was followed by her conversion. When Samuel was sent to St. Mary's College he was still a Protestant, but during his residence at the college he became convinced of the claims of the Catholic Church to be the only true Church, and accordingly he acted on this conviction.

As a student, Samuel Eccleston displayed talents of an unusual order, especially as an orator, and even before his graduation he represented his fellow-students on the Fourth of July and other occasions. At the same time, he was a youth of extraordinary piety. It was not surprising, therefore, when,

at the end of his college course, he entered the seminary, where he was ordained in 1825. He then applied to be admitted into the Society of St. Sulpice and went to France to make his novitiate in the Solitude at Issy. Returned thence in 1827, he was forthwith charged with the vice-presidency of St. Mary's College, where he proved himself as able a disciplinarian as he was a scholar and instructor.

His success led to his being named president of the college in 1829. As such, he gained the confidence not only of his fellow Sulpicians, but also of Archbishop Whitfield, who, when his health failed and he felt that the end of his life was near, looked for the man best fitted to be his successor, and was before long convinced that the young president of St. Mary's College was the man. This was not his opinion only, but that of most of the other American bishops, notwithstanding the extreme youth of Father Eccleston, who was then only thirty-three years old. The insistence of all his clerical superiors overcame the candidate's reluctance to accept the new dignity, and on September 14, 1834, he was consecrated coadjutor to Bishop Whitfield, with the title of Bishop of Thermias. The death only a month after of Mgr. Whitfield made him Archbishop of Baltimore, and in November, 1835, the arrival of the pallium from Rome clothed him with all the powers of the metropolitan.

The new prelate was a very pious man, determined to do his duty to the full, looking about everywhere for the interests of religion and anxious to act in the spirit of the Church in all things. Archbishop Whitfield had been an invalid for some time before his death and thus unable to perform those duties of his office which would have required him to leave his home. The new archbishop lost no time, but set forth at once to administer confirmation in his own diocese and that of Richmond. It was said that before his death there was not a place in Maryland and Virginia, no matter how small its parish, that he had not visited several times.

Having become acquainted with the various needs of his flock, he proceeded to supply them. The German Catholics in the city of Baltimore had grown so numerous and the difficulties of finding acceptable pastors for them so great, that he called to his aid the German Redemptorists, who in a short time

gathered a numerous congregation in the newly built church of St. Alphonsus.¹ For other reasons he appealed for help to several of the religious orders, for instance the Lazarists. To provide the means of spreading education, religious and secular, he summoned from France the Christian Brothers, a body of men founded by Saint John Baptist de la Salle, an alumnus of St. Sulpice. Their principal school, Calvert Hall, soon became a well known and popular institution in Baltimore. Nor did he forget to come to the relief of the sick and the orphans by the foundation of hospitals and asylums.

Archbishop Whitfield, recognizing the importance of helping the spread of truth, not only among Catholics, but among their separated brethren, had begun the formation of a Catholic press by founding a weekly journal called the *Metropolitan*, Archbishop Eccleston endeavored to extend and intensify the movement thus inaugurated. To make known Catholic truth in clear and vigorous language, calculated to reach the educated and even the less intelligent, he called into life the Catholic Tract Society, appealing to his old and faithful confrères of St. Mary's Seminary and to his clergy in general to furnish the necessary literature. His success was such that the resulting pamphlets were afterwards gathered into several volumes, which proved of great service in dissipating error and spreading the truth. He sought to place Catholic works within the reach of all those committed to his care by providing cheap editions of the most serviceable books, and in 1837 the Catholic hierarchy promoted his plans by helping him financially. In 1843 the Archbishop turned over the remainder of this fund (\$600) to the Sulpician Fathers, to help the *Metropolitan* Press, which they had established for the furtherance of his scheme. This Press printed larger works at reasonable prices, for instance, Alban Butler's "Lives of the Saints." This plan, however, was abandoned, as experience proved that private enterprise was likely to produce more satisfactory results.

How earnest and successful the archbishop was in bringing into being the preparatory seminary so long desired by his predecessors, we have already told. His share in creating this new

¹Long before, however, St. John's Church had been used by the German Catholics.

institution justly entitles him to the name of second founder of St. Charles' College.

What was especially characteristic of his government of the metropolitan province of Baltimore was the frequency with which he called together his suffragan bishops to deliberate in provincial councils. Up to 1847 Baltimore was the only metropolitan see and the councils held under Archbishop Eccleston were therefore national councils in all except name. According to the recommendations of the Council of Trent, he gathered the bishops of the Church around him every third or fourth year to devise plans for the development of the American Church, for ensuring its prosperity and the prevention of abuses, whether existing or imminent. Five times the prelates of the American Church assembled in the city of Baltimore under the wise guidance of the metropolitan, and deliberated concerning what measures would strengthen the growing Church. They cautioned their flocks against the dangers of secret societies and mixed marriages; they provided safeguards for the valid reception of the sacrament of marriage; they exhorted Catholic parents to provide Christian schools for their children; they took measures for the most useful employment of pious and charitable funds; they made provision for the support of aged and infirm priests; lastly, they begged the Holy Father to place their native country under the patronage of the Mother of God, immaculately conceived, and to declare the Immaculate Conception a dogma of the Church. Surely, when we look back upon the history of the past sixty or seventy years, we cannot but admire the wisdom and the piety of these measures, nor refuse to acknowledge our indebtedness to the care and solicitude of Archbishop Eccleston.

Besides the work thus summarized, the five Councils of Baltimore presided over by Archbishop Eccleston bestowed a special care on the organization of the Church as necessitated by its rapid growth. The Third Council of Baltimore (1837) was attended by the metropolitan and nine suffragans. Almost every one of the following councils, recognizing the needs of the various parts of the great republic, recommended to Rome the creation of several new sees and Rome acted upon the suggestion of the American bishops. At this time, however, Great

Britain still claimed the Northwest Territory, including the present States of Oregon and Washington as a part of its domain. Rome was led by these British claims to create an Archdiocese of Oregon or Portland, with Wallawalla and Vancouver as its suffragans. Oregon had hitherto been considered a part of the diocese of St. Louis, and thus a see newly created was made to outrank the diocese of which it had been a part. This led Rome to create St. Louis an archdiocese in 1847.

At the council officially designated as the Seventh Council of Baltimore (1849), there were present two archbishops and twenty-three bishops. Nothing impresses the great growth of Catholicity in the United States under Archbishop Eccleston more strongly upon the mind than these figures. For to the increase in the number of sees there was a corresponding increase throughout the length and breadth of the land in the number of the faithful, of the priests, of the churches, and of educational and charitable institutions of all kinds. Archbishop Eccleston in 1849 might therefore feel justly satisfied with the result of his stewardship.

Two years later the archbishop was called to his reward. He was still a young man, having just passed his fiftieth year. His tall stature and vigorous voice betokened strength and energy and he had been an energetic shepherd of his flock for seventeen years. But in 1851 his health declined. To combat his increasing weakness he took up his residence near the convent of the Visitation in Georgetown, where all the care and attention which medical skill and the affection of his friends could suggest were lavished upon him, but in vain. He grew feebler and feebler and on April 22, 1851, he gently passed away, an example of piety in death as he had been in life.

III.—RIGHT REVEREND JOHN MARY JOSEPH CHANCHE, BISHOP OF NATCHEZ

The closest friend of Archbishop Eccleston was John Mary Joseph Chanche, S.S., who died Bishop of Natchez. Though five years older than Archbishop Eccleston (he was born October 4, 1795), the two had met in early life at St. Mary's College and there formed a friendship which bound them together

throughout life. Eccleston was of English extraction, Chanche the son of a San Domingo refugee who had settled in Baltimore only a few years before his birth. He became a student at St. Mary's College at the early age of eleven, and at sixteen we find him a teacher at that institution. From 1818 both the friends were instructors at the college, and taught there together for many years. Meantime, they had both grown up to be tall and stately young men, dignified and polished gentlemen, both distinguished for oratorical talents and characterized by the poise which inspires respect and gives authority. Archbishop Maréchal ordained M. Chanche in 1819.

In 1829, when M. Eccleston became president of the college, M. Chanche was promoted to the vice-presidency, and he became his friend's successor as president when the latter was raised to the dignity of Archbishop of Baltimore. When Archbishop Whitfield was seeking a coadjutor who should be his successor, Bishop Fenwick of Boston warmly advocated M. Chanche for the office, but M. Chanche succeeded in persuading the archbishop to prefer M. Eccleston, though six years his junior. The Bishop of Boston, however, was so entirely convinced that M. Chanche was eminently fitted to occupy the episcopal see that he proposed him first to be his own coadjutor in Boston, and afterwards as Bishop Dubois' coadjutor in New York. But M. Chanche with the aid of his friend, the Archbishop of Baltimore, again escaped the episcopal dignity and meanwhile raised St. Mary's College to greater and greater prosperity. But notwithstanding his obstinate refusal of the miter, he was destined not to escape it. The Third Council of Baltimore in 1837 proposed the creation of several new sees, among them that of Natchez, in the State of Mississippi, and for this place the Fathers of the Council proposed the learned president of St. Mary's College. Though we hear of no further opposition on his part, it is likely that he again tried to avoid the promotion, for he was not consecrated bishop until 1841.

To an ambitious man, the see of Natchez offered but few attractions, but much and hard work for a zealous and vigorous shepherd. He tells us himself in 1845 that when he was installed as Bishop of Natchez he found not a single church or institution and only four priests, one of whom was on his death-bed and

the others were about to leave the diocese. Where was he to begin when everything remained to be done? He did not hesitate, but began forthwith to build his cathedral, which he dedicated to the Mother of God and which proved to be a respectable monument of architecture. At the same time he scoured every part of the State of Mississippi, doing what he could to help his flock to erect the much needed churches. In 1848 the Seton Sisters from Emmitsburg came to take charge of an orphan asylum, which was sadly needed.

Like most bishops of his time, he found it necessary to seek assistance in Europe, and so in 1848-49 we find him in France, in search of men and money. Nor was he disappointed, for besides an alms from the ever charitable Society of the Propagation of the Faith, he brought back to his diocese a number of priests from Brittany, that never-failing source of aid to the young American Church. With these new resources he renewed his efforts to help the poor and scattered Catholics of his diocese. Soon his clerical recruits were vigorously at work and we hear of churches springing up throughout the State. Some of the missionaries visited the various parts of the diocese that had not yet been provided with churches, and found to their satisfaction that there were many more Catholics than the most sanguine had suspected. Whites and blacks came at the call of the priests and one ancient colored woman from Maryland, who had not seen a priest for twenty years, but had remained true to the Faith, proved a source of special satisfaction to the missionary.

Bishop Chanche's zealous labors naturally weakened his constitution and during the year 1850 he was for the most part an invalid. But he had much to encourage him for in 1851, ten years after his consecration, in addition to his cathedral, he had eleven priests, eleven churches and thirty-two missionary stations. So with hopeful heart he set out to attend the First Plenary Council of Baltimore. He took an active part in the work of the Fathers and was greatly pleased to see again the scenes of his youth and the field of his early labors. But his joy was not to last. The cholera, which at that time was ravaging Maryland, marked him out for a victim, and he died at Frederick on July 22, 1852. He requested that his remains

be laid in the cemetery of the Baltimore cathedral, where he had been baptized, ordained and consecrated.

IV.—RIGHT REVEREND GUY IGNATIUS CHABRAT, COADJUTOR OF BARDSTOWN

Next to Bishop David, perhaps no priest attached to the diocese of Bardstown was more closely connected with Bishop Flaget than his second coadjutor, Guy Ignatius Chabrat, Bishop of Bolina. He was one of three young clerics enlisted by him during his stay in Europe previous to his consecration. M. Chabrat was at that time in sub-deacon's orders. He was a native of Chambre and a student at the Seminary of St. Flour, of which M. Levadoux was superior. He came to Baltimore early in 1811 and was there admitted into the Society of St. Sulpice on March 18 of that year. With Bishop Flaget he started for the West and was a member of the party which travelled, on the Ohio, from Pittsburg to Louisville, in the famous flat boat on which M. David is said to have begun the Bardstown seminary of St. Thomas. On his arrival in Kentucky, young Chabrat completed his theological studies and his priestly training under Father David at St. Thomas' Seminary in Marion County, where it is probable that deacon's orders were conferred on him.

As the chapel at St. Thomas' was too small to accommodate a congregation of any size, Father Wilson, the Dominican superior of St. Rose's Monastery, invited Bishop Flaget to accept the hospitality of his church for the ordination. Accordingly M. Chabrat was here ordained priest on December 25, 1811,¹ being the first priest ordained in the State of Kentucky. He was a welcome addition to the three or four priests already in the State, and was appointed without delay to St. Michael's parish in Nelson County. In those days, however, the pastor of a Kentucky parish did not confine his activity to the congregation which gave him his title, and, like the other Kentucky missionaries, Father Chabrat took care of the Catholics residing for many miles distant from his charge. Gradually, also, he organized stations, built new churches and prepared new parishes.

Such was the tenor of his life for the first thirteen years of

¹Rev. William J. Howlett in "St. Thomas' Seminary," p. 57.

his priesthood. In 1824, however, while not relinquishing this exhausting missionary work, he assumed the charge, placed on him by Bishop Flaget, of the newly established Sisterhood of Loretto, whose organization and work he directed for many years and which became a household word in the early Catholic history of Kentucky. His wisdom and prudence, both on the mission and in the direction of Loretto, earned for him the well deserved confidence of Bishop Flaget, who in 1829, after well nigh twenty years of the episcopate, feeling that his strength was failing him and seeing that Bishop David's physique forbade an active outdoor life, looked around for a man to whom he might with confidence entrust the administration of his vast diocese. He chose without hesitation the first priest whom he had ordained at St. Rose's. Rome approved of the old prelate's choice and in 1834 Father Chabrat was consecrated Bishop of Bolina and Coadjutor of Bardstown.

From the time of his consecration, Bishop Chabrat relieved Bishop Flaget of many duties requiring travel or absence from his cathedral. He was seen visiting and confirming from one end of the diocese to the other. He also attended the Council of Baltimore called by Archbishop Eccleston in 1837. In the absence of the Bishop of Bardstown, it was he who proposed the creation of the see of Nashville, which proposal was accepted by the Fathers of the Council. In 1846 he appeared for the last time at the Sixth Council of Baltimore, and even then was suffering from a disease which threatened to deprive him of his eye-sight. Shortly afterwards he left for France, to consult the foremost oculist of that country, without, however, being relieved. He resigned his bishopric in 1847, retired to his father's residence and shortly after became completely blind. He died in Mauriac, France, in 1868.

V.—RIGHT REVEREND AUGUSTINE VÉROT, BISHOP OF ST. AUGUSTINE

The last of the bishops whom St. Sulpice gave to the American church was the Right Reverend Augustine Vérot, of whose efficiency and work as a scientist and professor at St. Mary's College, Baltimore, we have repeatedly spoken. M. Vérot was

born in Le Puy, France, in May, 1804. He completed his collegiate studies in his native town and thereupon entered St. Sulpice, Paris, in 1820, where he was raised to the priesthood in 1828, shortly afterwards becoming a Sulpician. With the historian Frédet, he came to the United States in 1830, at the suggestion of M. Carrière. We have repeatedly spoken of his success as a professor of science at St. Mary's College, Baltimore, his renown undoubtedly contributing much to the prosperity of the college, for, aside from the enthusiasm which he inspired as a teacher, he was a popular member of the faculty. He was always ready to join the students' swimming excursions, and an island in the Patapsco River, one mile from Woodstock, still bears the name of Vérot's Island. On these occasions, he would rough it with the liveliest of the students.

On the suppression of St. Mary's College in 1852, he was named pastor of Ellicott Mills. However, he kept up his connection with the Sulpician students at St. Charles', and at times invited them to Ellicott Mills, at which times he became a boy again. We learn that on one of these visits, M. Vérot detained the seminarians a day longer than had been agreed upon, which brought upon him a reprimand from M. L'homme, then superior of the seminary.

But M. Vérot was essentially a serious man. At Ellicott Mills he took great interest in the fortunes of the colored people, making no secret of his sympathy with them and ever ready to do them a service. This attitude was not altered when he was raised to the episcopal dignity and led to his writing a pastoral letter on slavery, one of the most remarkable of his writings.

In 1855 Father Villeneuve, one of the Montreal Sulpicians, came to Baltimore in the interest of Archbishop Hughes of New York, who was reorganizing his seminary. The Montreal Sulpicians had promised to supply it with a number of professors, and the archbishop was especially anxious to obtain the services of M. Vérot as its president. Father Villeneuve's mission was to obtain Father Vérot's consent to this arrangement. In this, however, he did not succeed, so the entire project failed.¹

¹See diary of M. L'homme in the archives of St. Mary's Seminary, Baltimore.

Father Vérot was not to remain long at Ellicott Mills, for in 1858 he was appointed Vicar Apostolic of East Florida and Bishop of Danaba. Florida was an old Spanish colony, and naturally suggests a large Catholic population with a numerous clergy, but the frequent changes of government, ecclesiastical and secular, had greatly retarded the growth of the beautiful peninsula. The new vicar apostolic found a limited flock with only four priests. He set to work without delay, his apostolic tours covering his entire diocese. He started new churches, founded schools, called both Sisters of Charity and Christian Brothers to his aid and lost no opportunity to instruct his people by means of pastorals which attracted much attention. Having roused the half-dormant spirit of his flock, he followed the example of many American bishops of the period and in 1858 went to Europe. Here, besides material aid, he sought for laborers to help him in the cultivation of the Lord's vineyard, and his quest was not in vain. He brought back with him six priests and four Christian Brothers.

Two years later, at the beginning of the Civil War, he was transferred from Florida to be the third Bishop of Savannah, which, however, included a part of his former diocese. Georgia had never been a specially flourishing tract in the domain of the Catholic Church, but the unfortunate Civil War made the labors of the bishop unusually difficult. It is therefore the more surprising that in the diocese of Savannah, amid most untoward circumstances, churches and schools and missions sprang up as they did. During the war he not only worked with zeal and success for his own flock, but devoted his efforts to relieving the hard lot of the Federal prisoners in Andersonville. At the conclusion of the war he again turned his attention to the colored race and did all in his power to promote negro education.

In 1870 Bishop Vérot was translated to the newly created see of St. Augustine, where he worked with new energy for the welfare of his people. He looked after not only their spiritual, but also their material good, and took a vigorous part in making Florida the winter health-resort which it has become. Meanwhile, the bishop passed from parish to parish and church to church, encouraging and aiding their interests, and giving

special attention to the cause of education. He thus laid the foundation of a prosperity which lasted long after his death, which took place, after a life of laborious zeal, at St. Augustine, June 10, 1876.

He was not only an energetic administrator, but he was still more a scholar of no mean attainments. In St. Mary's College he gained the respect of the students and of his fellow scientist for his learning in physics and chemistry, and he left a deep impression as a philosopher and a theologian. At the various Councils of Baltimore, and even at Rome, during the Vatican Council, his views were listened to with respect. In the United States, through his pastorals and his periodical articles, he exerted no little influence in questions of theology, sociology and science.

Bishop Vérot thus ends the old line of Sulpician bishops in the United States. Our record shows that the members of the Society did their best to escape the episcopal honors which the Company looked upon as undesirable, but which they likewise regarded as burdens which duty and obedience to the Holy Father compelled them to accept. Many of them, by resigning, sought to throw off the burden after they had successfully carried it for a number of years. One and all proved that they were animated with the spirit of the Company.

On the other hand, a just estimate of their achievements and their merits compels us to declare that the Sulpician bishops were no less great as administrators than as teachers. It is difficult to understand how these men, after becoming accustomed in the classroom to the life of scholars, should return to the world and display such unusually great qualities as missionaries and governors, as practical men prepared to meet with equal success the statesman and the man of the world, the Catholic and the non-Catholic. They gained the admiration of their flocks and the assistance of men of other creeds, who saw the great good they were doing for their country as well as for their Church. Though for the most part foreign by birth, they did not yield to the native American in true and enthusiastic patriotism, and when duty or sickness called them away from our shores they never forgot the years which they had spent in

the great transatlantic Republic and the principles with which it had inspired them.

If we ask why, after successfully guiding the early days of the Church in our great country, they suddenly disappear from the ecclesiastical roll of honor, the answer is easily found. They were true and sincere sons of St. Sulpice; they believed in its principles, according to which their mission was not to be governors of the Church, but educators of such governors. For a time they had consented to take upon themselves the burden of the episcopacy, because the supreme authorities of the Church had placed above the rules of the Company the necessities of the Church, necessities which were removed through the exertions of the Company. This last fact should not hinder us from recognizing the great services which the Sulpician bishops rendered to Catholics, and we may say, to the prosperity of the Republic. The names of Flaget and Dubourg, of Maréchal and Eccleston, will ever be remembered by American Catholics as the synonyms of prudence, zeal, energy, charity and self-sacrifice.

CHAPTER XIII

THE ADMINISTRATIONS OF FATHERS L'HOMME AND DUBREUL

With the departure of M. Deluol for France in 1849 begins a new period for the Society of St. Sulpice in the United States. The time was passed when necessity governed its policy and action, the days of transition and makeshift were over, and the rules of the Society, the norms prescribed by MM. Olier and Emery, became the law in America as in Europe. The period was drawing to an end when the Sulpicians, in order to provide for the daily bread of their seminarians, felt obliged to maintain a college for all Catholics and non-Catholics willing to pay their yearly stipend, irrespective of the career they intended to follow. No longer did the Sulpician directors provide laws and work for the Sisters of Charity, no more did they act as the spiritual guides and confessors of the laity.¹ The American Society of St. Sulpice now faced what was in many ways a revolution, and it becomes necessary to examine what were the means and resources wherewith the Society undertook its new task and entered on the problems of the future.

When we bear in mind that the Society of St. Sulpice had charge of St. Mary's Seminary and St. Mary's College, we are amazed that in 1849 there should have been available as directors and professors for these two institutions only ten men. Now that M. Deluol had left for France, there remained of the faculty of the Baltimore seminary only MM. L'homme, Vérot and Frédet. M. Raymond was president of St. Mary's College, in which task he was aided by MM. Knight, Elder, Randanne, Joubert and Jenkins. MM. Vérot, Frédet and L'homme taught in both institutions. The first three gentlemen, of course, would still be needed for the seminary, but in case of the discontinuance of St. Mary's College not all of its professors were necessary for the new St. Charles' College, which, for the first year or two, required only Father Jenkins or Father Raymond as president of the institution. This gives us an idea of the work to be done by the Sulpicians after the suppression of St. Mary's College and of the men available for the purpose.

¹Father Elder, by special privilege, continued to hear confessions until his death in 1871.

When the departure of M. Deluol for France was announced at a meeting of the Sulpicians, it was given out that M. L'homme was placed in charge of the Society of St. Sulpice, though his appointment as superior was made only in the following year. To him, therefore, was allotted the task of reorganizing the various institutions belonging to the Society in and near Baltimore.

M. Francis L'homme was born at Brioude in the diocese of Le Puy on November 13, 1794. He joined the Company of St. Sulpice in France and in 1827 was sent to America, where he was immediately placed in charge of the Greek department at the college and given some theology classes at the seminary. Later he also taught Sacred Scripture, in which branch he took a lively interest. He was a kind, pious man, not lacking in force, and under him the seminary was a model of order. In the year 1849, when his administration began, the seminary numbered some twenty-two students, while in 1860 the attendance had increased to more than forty. Hitherto the Archdiocese of Baltimore had contributed the majority of the students in the seminary, but soon after M. L'homme's rule began, the majority of the seminarians consisted of outsiders, New England sending a large proportion. Under his régime bishops for every part of the United States were recruited from among the alumni of St. Mary's, among them Archbishop Leray of New Orleans, Bishops Edgar P. Wadhams, the first Bishop of Ogdensburg, Richard Phelan of Pittsburg, John Foley of Detroit and Patrick O'Reilly of Springfield.

The admirable discipline which prevailed in the seminary in M. L'homme's time was due, no doubt, primarily, to the spirit of order and to the example of the superior but not a little to his popularity. Like MM. Tessier and Deluol, he saw to it that the students were allowed needful recreation and his diary contains several records of the excursions made by the theologians on the Fourth of July and other holidays, when they were the guests of Mr. Cromwell, who had been a student of St. Mary's College. While he thus provided for their necessary recreation he did not neglect their intellectual needs.

The usual peace and harmony of the seminary were much disturbed during this administration by the so-called Know-

nothing movement. The Knownothings were an American nativist society, aiming at the expulsion of foreigners, especially Catholics, from the United States. The spirit had been manifest for some time previous, but in 1854 the movement became active in Baltimore, its first demonstrations being directed against the Visitation Convent in Park Street. M. L'homme tells us in his diary that on January 16, 1854, two hundred men marched down Pennsylvania Avenue on their way to Monument Square. In front of the Visitation Convent on Park Street they became riotous and fired some shots. This alarmed the Catholics of the district, who organized the Young Catholic Friends Society, with headquarters near St. Alphonsus' Church, whence they might extend assistance to the Visitation Convent or other places in danger. The demonstration on this occasion proved a flash in the pan, but the alarm created lingered, and as a result of the Knownothings' threats of violence the seminarians were deprived of their annual excursion on the Fourth of July of that year. Even four years later the turbulence of the nativist fanatics had not subsided, for on January 7, 1858, while the students were taking their usual walk, they were assaulted by a band of rowdies, who threw stones and even fired shots at them. Father Flammand was struck by a stone and Father Ferté sustained serious injury to his nose.

Meanwhile the suppression of St. Mary's College, which had been decreed by M. de Courson, was in active progress, and when these Knownothing demonstrations disquieted the Sulpicians, they had barely recovered from the domestic disturbances resulting from this suppression. This question had been the chief reason for the recall of M. Deluol to France in 1849, but no immediate steps were taken by M. L'homme after his accession to power. Our readers will remember that one of the difficulties to be overcome in this matter was the establishment of another Catholic collegiate institution under the direction of the Fathers of the Society of Jesus. For some reason the negotiations to this end had failed, but in 1851 the question was taken up again by M. L'homme, who on October 13 conferred on the subject with Archbishop Kenrick, the successor of Archbishop Eccleston, who had died on April 22 of that year. M. L'homme does not tell us of the results of this conference,

but since on the same day he discussed with the Jesuit, Father Brochard, the question of surrendering his students to a Jesuit college to be founded in Baltimore, we may conclude that the project had the approval of the archbishop. In the following March, M. L'homme wrote a long letter on the same subject to M. de Courson. The answer, which arrived on the 19th of April, authorized the Baltimore superior to treat with the Jesuits regarding the surrender of the college.

Of course, Father Clarke, the Jesuit superior, had to obtain the consent of the General of the Society of Jesus to this step on the part of his Society, and on June 12, the commencement day of St. Mary's College, Father Clarke notified Father L'homme that he had received the necessary authorization from Father Roothan, his superior general. Father Jenkins, at that time President of St. Mary's College, announced in the Baltimore *American* of July 28, the news that St. Mary's College had ceased to exist.¹

The surrender of this flourishing institution to the spirit of the Company was unquestionably a great sacrifice, especially as it took place at a time when its previous successes promised still further prosperity. But in comparison with the principle and spirit of the Society, success counted for nothing in the eyes of its loyal sons, now that no reason of honor or honesty could demand further delay.

The relinquishing of St. Mary's College naturally brought about the dispersion of its faculty. As early as 1850 the Sulpician, Father Knight, went to St. Peter's Church, Baltimore, where Father McColgan gave him a hospitable reception. In the same year, Father Raymond, who was at the head of St.

¹Three days afterwards, the following announcement appeared in the *Catholic Mirror* of Baltimore: "The President and Faculty of St. Mary's College, respectfully inform the public that the collegiate and academic departments of this Institution will be permanently closed for the future. The members of the Society will hereafter, in conformity with the spirit and object of their vocation, devote themselves exclusively to the education of candidates for the sacred ministry. The facilities for a thorough education are so greatly multiplied at this time that, it is believed, the step which has been taken will in no way embarrass the parents who have so kindly confided to the Institution the care of their children.

"For the liberal encouragement extended to St. Mary's College to the day of its dissolution, the President and Faculty take this occasion to tender their most grateful acknowledgements."

Charles' College, was recalled to France. Messrs. Smith and Kelly, veteran members of St. Mary's faculty, died, the former on February 25, 1851, after twenty-seven years' service as teacher of penmanship, and the latter, after having been professor of music for twenty-nine years, on August 26, 1852. The Rev. Father Voirdye, who had taught at the college, left for Montreal on September 6 of the same year. But the most distinguished member of the faculty who was lost to the Society of St. Sulpice by the abandonment of St. Mary's College was M. Vérot. During the administration of M. L'homme, the Society of St. Sulpice had also lost by death the Rev. Peter Frédet. On the other hand, seven new members had arrived from France, namely, MM. Joseph P. Dubreul, Stanislaus Ferté, Alphonse Flammant, Francis Dissez, John Baptist Menu, R. Blanc and H. M. Chapuis. Therefore at the time of M. L'homme's death there were eleven Sulpicians in the United States.

The relief of the seminarians from the duty of teaching in the lower classes of the college was one of the reforms which the Gentlemen of St. Sulpice, both in France and in America, had especially sought to effect by abandoning St. Mary's College. In the main, this object was achieved, though occasionally we meet teachers in St. Charles' who were at the same time students of theology at the seminary. Such was Mr. E. Caton, who, with Father Jenkins, was one of the first teachers in the new college. Such were also T. M. A. Burke, later Bishop of Albany, Placide Chapelle, later Archbishop of New Orleans, Rev. J. Haug, Rev. F. X. McKenny, Rev. D. E. Maher, Rev. G. J. Kraft of Charleston, Rev. H. C. Pouget, of the Canal Zone at Panama, and Rev. D. S. Kelly, of the Diocese of Trenton. It may, therefore, be said that the suppression of St. Mary's College practically accomplished the liberation of the seminarians from the duty of teaching.

During M. L'homme's rule the faculty of St. Mary's was reinforced by M. Alphonse Flammant, a man who combined holiness with learning, and, in addition to profound scholarship, had the gift of being an interesting and clear teacher. What enhanced his popularity was the fact that he performed his duties zealously and successfully, though throughout his career at the

seminary (1856-62), he was a sufferer from lung disease. Archbishop Keane speaks of him with warm admiration, and relates that it was M. Flammant who drew his attention to the love men owe to their country as a virtue and as a duty to God. Although M. Flammant's career was cut short by a premature death, another newcomer graced the faculty of St. Mary's for many years. M. Dissez arrived in Baltimore in 1857; taught philosophy at the seminary till 1862; moral theology till 1896, and pastoral theology until a few months before his death in 1908. He celebrated his golden jubilee, beloved and honored by his pupils, respected by four successive Archbishops of Baltimore and relied on as the wise and trusted counsellor of four superiors of his Company. He was a gentle, God-fearing man, who, because of his wisdom and charity, enjoyed the confidence of several generations of priests in the United States.

The abolition of St. Mary's College naturally affected the curriculum of the seminary. During M. L'homme's administration, the course of studies assumed the following form: The theologians had an hour's lesson in moral theology every day except Sunday and Thursday, and a lecture on dogma on the same days at 4 o'clock p. m. After 1859, at the suggestion of the Visitors, MM. Faillon and Gmitter, a lecture on Holy Scripture was given on Sundays at 11 a. m., and another on Thursdays at 9 a. m. One hour was assigned to liturgy on Wednesdays at 11.15, and three half-hours to chant on Mondays, Tuesdays and Fridays at 2 p. m. Pastoral theology was the subject taught at 11.15 on Tuesdays and Fridays. During the vacations the seminarians were required to write a sermon on a designated subject, which they were to bring back in September. The students studying philosophy attended two lectures daily, one from nine to ten and one from four to five. They probably also studied Scripture and plain chant. In 1856 M. L'homme completed the program of studies by introducing a course of Church history, which was unquestionably very timely. He also encouraged scholarship among the students by throwing open to them the part of the university library especially suited for student work, and this proved to be of great advantage to the young clerics.

The scientific needs of the seminary were thus wisely and

happily provided for by M. L'homme, who at the same time carefully looked out for everything calculated to inspire the piety and devotion of the young men. It was customary in France to erect a statue of the Blessed Virgin in the garden or courtyard of the seminaries governed by the Sulpicians, and in 1855 such a statue was set up in the garden of the Baltimore seminary, and blessed, together with the remodelled buildings, by Archbishop Kenrick.

M. Raymond, who had left Baltimore for France in the fall of 1850, returned on August 22, 1854, accompanied by seven young men, three of whom were intended for the Archdiocese of New Orleans and four for "M. Raymond's proposed Congregation," as M. L'homme informs us. It being vacation, the seminarians were entertained at the country house of St. Charles' College. On September 17 M. L'homme wrote to M. de Courson with regard to the disposal of his guests, at the same time inviting M. Raymond to preach the retreat at St. Mary's. Meantime, M. Raymond and his colony were bringing embarrassment upon good-natured M. L'homme, who finally called his attention to the fact. As a consequence M. Raymond left for New Orleans, where he devoted himself especially to missionary work among the negroes. Under Archbishop Perché he was superior of the theological seminary and vicar general. He died at Opelousas in 1889.

The reorganization of the Maryland Sulpician colony along the lines laid down by M. Olier was watched with great interest by their French brethren, and especially M. de Courson. The Visitor who had represented the superior general in 1849 was M. Faillon, who had been accompanied by M. Guitter. They had inaugurated the action which led to M. Deluol's recall and the suppression of St. Mary's College, and returned to France in 1850 by way of New York. M. L'homme escorted the visitors to pay their respects to Archbishop Hughes, who spoke to them of a plan to establish a central seminary, where a few students would make higher studies, each bishop keeping his own seminary for ordinary students. The times proved unfavorable to this project, which was not then further pursued.¹

Four years later, on November 8, we find M. Faillon again at

¹See diary of M. L'homme in the archives of St. Mary's Seminary.

Baltimore, this time accompanied by M. Barbarin. The buildings of St. Mary's College were useless as they then stood, and it was therefore proposed to modify them for the use of the seminarians. M. Faillon, who seems to have been somewhat of an architect, undertook to prepare the plans for these changes and soon after his arrival submitted them to the professors of the seminary. They were accepted and M. L'homme records in his diary that the contractor, a Mr. Forbes, began the changes on December 7, 1854. On January 11, of the next year, the trustees of St. Charles' College, which was beginning to be a prosperous institution, assembled to meet the Visitor. He suggested to them a set of rules for the new college, which were accepted without modification. Meantime, the alteration of the old college buildings for seminary purposes, the cost of which was \$25,000, proceeded without interruption, and in July, 1855, they were ready for occupancy. M. Faillon, who had gone to Montreal early in the year, came back for the dedication of the new seminary by Archbishop Kenrick on July 24. On this occasion, M. Faillon was accompanied by M. Lenoir.

About this time, M. L'homme seems to have been concerned with the question of the tenure of the seminary property which had hitherto been held in the name of the superiors of the Seminary, and he consulted on this subject Chief Justice Taney and Mr. Scott, as well as the superior general in Paris. The matter was brought to the attention of the Maryland Legislature of 1860, which thereupon, under date of February 17, 1860, passed the following law:

"Section 1. Be it enacted by the General Assembly of Maryland, that the Associated professors of the Seminary of learning, heretofore established by the act of the General Assembly of Maryland, passed November session 1804, chapter 71, and incorporated by the act of December session of 1838, chapter 137, be and they are hereby authorized to change the name of the said corporation from that of the Associated Professors of Saint Mary's College in the city of Baltimore, to that of the Associated Professors of Saint Mary's Seminary in Baltimore City.

"Section 2. And be it enacted, that the said corporation by

its new name shall hold, possess and enjoy and exercise all the rights, powers, authority and privileges heretofore granted and confirmed by and under the said acts of 1804, chapter 71, and 1838, chapter 137.

"Section 3. And be it enacted, that the said corporation by its new name hereby given shall have power and authority to make and use a common seal, and the same to break, alter and renew at pleasure, to pass by-laws and make rules and regulations for the perpetuation of the governing body, and the same to alter and change at pleasure, to purchase, receive, take and hold by deed, gift, devise or otherwise, any estate and property whatsoever, real and personal, and the same or any part thereof, to sell, transfer, lease or convey; to sue and to be sued, and in the new name of the said corporation, to collect any debts due or owing to the corporation by its former name; provided, however, that the annual income of the said corporation from any estate or property heretofore or hereafter to be acquired by way of rents or interests, shall not exceed the annual sum of \$18,000.

"Section 4. And be it enacted, that the General Assembly of Maryland may at any time hereafter amend, alter or repeal this Act."

Another plan suggested by the installation of the seminary in the college building was the separation of the students of philosophy from those of theology. This was tried as an experiment in September, 1857, but given up as unpractical. It was also during the administration of M. L'homme that the retreat of the diocesan clergy took place for the first time in the seminary.

In September, 1860, according to a letter sent by M. L'homme to the Paris superior, he had been obliged, probably owing to ill-health, to turn over the duties of superior to M. Dubreul, and the letter requests that M. Dubreul be appointed to the office, the duties of which he was already performing. M. L'homme's strength sank rapidly and on September 27 the superior, though but sixty-six years of age, was on the point of death. M. Dubreul gave him the last consolations of the Church. The students of the seminary had been admitted to the death-chamber, where he gave them his last blessing, and

the beloved superior peacefully expired. The seminarians watched and prayed beside the body, among the watchers being James Gibbons, the future Cardinal and Archbishop of Baltimore. Archbishop Kenrick delivered the funeral eulogy.

In accordance with M. L'homme's last request, M. Dubreul was named his successor on December 18, 1860. He was forty-four years old at the time of his appointment, having been born at St. Etienne in the Diocese of Lyons on November 8, 1814. He was educated at first in the lower seminary of Monistrol, studied philosophy at Aix, and theology at the Seminary of St. Irenæus at Lyons and at Paris. After completing his theological studies and novitiate, he was entrusted with the professorship of dogma in the seminary of Orléans from 1839 to 1850, in which year he was sent to Baltimore, on his arrival being made vice-president of St. Mary's College and professor of philosophy. From the start, he took his place as one of the most trusted counsellors of M. L'homme. He was not only an excellent scholar but a skilful and active man of affairs. Of an authoritative presence, with bold and intelligent features, his appearance did justice to his qualities of heart and mind. He stood in need of all his vigor and ability, for he was called upon to guide the American Society of St. Sulpice through a period of storm and stress.

About a fortnight after M. L'homme's death, and six weeks before the succession of M. Dubreul, Abraham Lincoln was elected President of the United States. He had hardly been chosen chief magistrate before the great American Civil War began to cast its dark shadows over the land. The Company of St. Sulpice had, from the start, been distinguished for its loyal and enthusiastic devotion to the American Republic. Like the Catholic Church in the United States, it had never been identified with the spirit of sectionalism or party. St. Mary's Seminary had its home in Maryland, but drew the larger part of its students from the Northern States; its professors, while enthusiastically patriotic, abstained scrupulously from party politics. Yet the excitement and disturbances of the day could not fail to affect the peaceful abode of the Sulpician professors and their institution. It is a violent transition in the diary of M. Dubreul from the account of a retreat given by Father Piot

to the servants of the seminary to the record, a few pages further on, under date of April 19, of almost the first symptoms marking the beginning of the Civil War. On that date, M. Dubreul's entry reads: "The mob attacked the Massachusetts Regiment in Pratt Street. Bridges and railroads destroyed, also telegraph interrupted." Two days later the record is: "Great alarm in the city. All under arms; public services suspended." Meantime, the students and teachers from the two Sulpician institutions quietly pursued their studies, while the political sky became more and more clouded, until the storm burst in the immediate neighborhood of these homes of peace and scholarship. On June 29, M. Dubreul pithily sets down: "Invasion of Maryland by Confederates; the Seminarians are hastily sent home. The day after, martial law prevails. No pass is given. St. Charles' students were also summarily dismissed."

It is evident that even so peaceful a community as the Sulpicians and their protégés did not escape the storms and alarms of the Civil War. Still, when we consider the violence and duration of this civil tempest, it is remarkable how quickly its force was spent, as far as concerned St. Mary's and St. Charles'. In September, 1861, Father Dubreul remarks that the year's session began "with a greater number of seminarians than we expected in the time of war." The annals of the college inform us that in 1861 eight students entered, three from New York, two from Hartford, one from Florida, one without diocesan affiliation. It is remarkable that, with Civil War raging in the country, while the Baltimore seminary did not have one recruit from the home diocese, it had several from the New England, the Middle States and Florida. It is a significant fact that all of these were of foreign birth. In 1863 thirty-two entered the seminary, ten of whom were born in the United States, and in 1865 twenty-seven entered, four of them native-born. In 1866 there were fifteen new students, while in 1867 the number suddenly jumps to forty-eight. No doubt the Civil War retarded to a certain extent the growth of the seminary, but its baneful effects passed away in a very short time.

If we consult the list of students entered at St. Charles', we meet with a similar story. In 1860, the year before the outbreak of the Civil War, the entering class numbered forty-six;

in 1861, twenty-six; in 1862, forty-three; in 1863, forty-nine; in 1864, fifty, and in 1865, seventy. At St. Charles', too, the students came, as before the war, not only from the Baltimore diocese, but also in great numbers from the New England and Middle States. It is certainly an eloquent testimony to the freedom from sectional spirit, to find young men from the Eastern, Middle and Southern States, assembling peacefully in these hallowed temples of learning, undisturbed by the alarms and dangers of war. It is gratifying also, peace having once more settled upon the country, to see the seminary and college grow and prosper as never before.

The Sulpicians, however, were not to escape altogether the consequences of the war, for in December, 1863, two of their members, MM. Dissez and Lequerré, were drafted into the army. M. Dubreul does not tell us how they escaped military service, but the probability is that they were not yet naturalized. In July, 1864, General Wallace's retreat from Monocacy caused a panic, which, however, did not prevent some of the seminarians from making their way to St. Charles'. On the way, they met some of the scattered soldiers. Even after the close of the war, St. Charles' suffered from its effects. In November, 1865, an epidemic of typhoid fever broke out, which became so violent that all the students had to be dismissed to their homes. M. Dubreul hastened to the college and found that the fever had been brought into the institution by a student who had served in the army. The following spring, on April 17, the community of St. Mary's was startled by the announcement of President Lincoln's assassination. The seminary, as well as the ecclesiastical authorities in Baltimore, were greatly distressed by this national misfortune. Five days later, when the body of the President passed through Baltimore, on its way to its last resting place, the seminary students joined the clergy of the archdiocese, led by the vicar general, Dr. Coskery, who escorted the remains through the streets of the city.

If the excitement and troubles of the Civil War were a bitter trial to M. Dubreul and his confrères, the loss of Archbishop Kenrick, who was found dead in his bed on the morning of July 8, 1863, was no less sore a blow. The archbishop had been a wise and faithful friend of the Society of St. Sulpice. His

death at the critical time of the Civil War was felt by all the Catholics in the United States, but by none more than the Sulpician superior, who was just on the point of starting for New York. Here he met Archbishop Hughes, who was on the eve of tranquillizing the draft riots. That energetic prelate was then making changes in his diocesan seminary and had applied to M. Carrière, the Sulpician superior, in Paris, that his Company might take charge of the New York institution for training the clergy. But M. Carrière did not accept the archbishop's invitation and the seminary passed into the hands of a Belgian faculty.

We now pass to the internal affairs of the seminary during M. Dubreul's administration. On taking the reins of government he had associated with him MM. Stanislaus Ferté, Alphonse Flammont, François Dissez and Urban Lequerré. Of these gentlemen, M. Ferté was promoted to the presidency of St. Charles' College after the death of Father Jenkins in 1869, which position he filled with great ability and success. M. Lequerré, the treasurer of the seminary, after being excused from the military service for which he had been drafted, taught in the seminary till 1871. M. Guilbaud, who arrived from France in December, 1862, joined the faculty of St. Charles'. In 1864 he was detailed to teach dogma in St. Mary's, but returned to St. Charles' in 1870. Of the professors who were at the seminary for a short period, we will mention only M. Rincé, who came from France in 1867, and died suddenly two years afterwards, in consequence of a hemorrhage. After M. Rincé's death, M. Dujarié took his place as teacher of philosophy and also taught Sacred Scripture. He remained at St. Mary's only two years.

The student body, which in 1861, at the beginning of M. Dubreul's administration, numbered only thirty-five, is reported at ninety-two in 1878, having tripled in eighteen years. As in the past, it included young men from all parts of the United States, but especially from New England. In the early years of M. Dubreul's rule, the great majority were of foreign birth. However, as the children of the great wave of immigration which set in a little before 1850 reached the student age, native Americans began to form the majority of the seminarians. St. Mary's

continued to furnish a fair proportion of the bishops from among the young Levites of this period, the most noted representative being the distinguished Archbishop of Baltimore, Cardinal Gibbons, who was ordained in July, 1861. He had attracted the attention of his fellow-students and teachers in the days of M. L'homme; his merits were soon appreciated by Archbishops Spalding and Bayley, and at the early age of thirty-four we find him appointed Vicar Apostolic of North Carolina. While holding this office he published the book, "The Faith of Our Fathers," which has made his name a household-word among the Catholics of the United States and familiar to non-Catholics also. Two years after the work appeared, its author was made Bishop of Richmond, and, in May, 1877, designated Coadjutor Archbishop of Baltimore, succeeding Archbishop Bayley on the death of that prelate five months afterwards. He was raised to the cardinalate in 1886.

Another student of St. Mary's in the days of M. Dubreul who later attained prominence was Archbishop Keane, formerly of Dubuque, the first president of the Catholic University of America and an orator renowned for his eloquence. Archbishop Placide Louis Chapelle, a theologian of repute, after ruling the Archdiocese of Santa Fé, was transferred to New Orleans. After the Spanish-American war he was sent to the Philippines as papal delegate. Rev. Mark S. Gross devoted his life to the millions of North Carolina. In 1880 he was appointed Bishop and Vicar Apostolic of North Carolina, but he declined the honor. Archbishop John Joseph Kain of St. Louis was ordained from St. Mary's in 1866, became Bishop of Wheeling in 1875, and governed the Archdiocese of St. Louis from 1895 to 1903.

In 1866, at the request of Archbishop Spalding, M. Dubreul organized in the seminary a course of lectures on the questions of the day, which were delivered by the professors of the institution. In the same year two sermons began to be required of the students, the second to be delivered in the second half of the scholastic year.

The present Bishop of Richmond, Right Reverend Denis J. O'Connell, was graduated in 1877, was rector of the American College, Rome, president of the Catholic University, and then

auxiliary Bishop of San Francisco. Bishops T. M. A. Burke, of Albany, and Jeremiah O'Sullivan, of Mobile, belonged respectively to the classes of 1864 and 1868. Since 1823 St. Mary's Seminary had been authorized by the Pope to confer the degree of Doctor of Sacred Theology, but previous to M. Dubreul's time it had rarely conferred this title. M. Dubreul, however, saw reason to depart from this policy, and on June 19, 1868, conferred the degree of Doctor of Divinity on the Rev. Placide Louis Chapelle. In October, 1871, Rev. M. J. Joerger was honored with the same title, which was also bestowed on Rev. C. Reilly of Detroit, on June 23, 1875. In each of these cases the candidate was rigidly examined by the faculty of St. Mary's and M. Dubreul carefully notes in his diary the result of the examination.

Besides exhibiting strictness in bestowing the honors of his institution, M. Dubreul was also a forceful disciplinarian. This, however, did not lead him to neglect the pleasanter duties of his position. While dignified, he was, especially during his later days, the kind-hearted friend of all his professors and students. We cannot read without emotion the words with which he recommends his protégés to Divine Providence. Thus, under date of December 9, 1868, on the eve of his departure for Paris, he writes: "May Jesus and Mary watch over my dear confrères and all the beloved community." And again on August 25, 1869: "I was in our dear chapel, returning thanks to Our Lord and His Blessed Mother for my safe return. I begged Him to bless again all my efforts for the promotion of projects so dear to my heart." The same ring of fatherly friendship strikes us when he records how he and his seminarians had made an excursion to the Winans' villa at Crimea or the Cromwells' country house at Spring Garden.

In 1868 the Sulpician community celebrated a domestic event which naturally gave great joy to the hearts of these faithful instructors. The preparatory Seminary of St. Charles had existed for well-nigh twenty years without any of its graduates having joined the Company of St. Sulpice. In 1868, however, Mr. James A. McCallen, a student of the seminary who, a few years before, had completed his course at St. Charles', was proposed by M. Dubreul for membership in the Sulpician Company.

The other professors approved of the application and M. Dubreul, who visited Europe in that year, took the young applicant with him to Issy. He was raised to the priesthood in Paris two years later, and then returned to the United States, where he was long a much-esteemed member of the Society.

It has been shown that in 1855, under the superiorship of M. L'homme, the buildings of St. Mary's College had been altered to meet the new use to which they were to be put that of a seminary. These changes, although regarded at the time as suitable and convenient, soon became inadequate, owing to the growth of the seminary and the development of the seminary studies.

The material and spiritual care of St. Mary's Seminary thus engrossed the attention and labors of its zealous superior. The projected new buildings were finished and promised much relief to the superior and the institution. But M. Dubreul was not fated to reap the fruit of his efforts. Though originally his health had been far from sturdy, his strength gradually improved and promised a long life. However, on April 18, 1878, while assisting in the celebration of Holy Week, the apparently vigorous man was smitten by pneumonia and a few days sufficed to consign him to the grave. The funeral ceremony brought a great throng of prelates, priests and other friends to the cathedral, where Archbishop Gibbons celebrated the requiem. All were full of the praises of the deceased superior, and felt that they were paying the last honors to a man of unusual merit. The newly appointed Bishop Keane of Richmond enumerated his admirable qualities in eloquent words, declaring that under his administration St. Mary's Seminary not only maintained the high standing it had acquired under his predecessors, but witnessed an increase of its prosperity and an enhancement of its reputation, despite the rise of rival institutions throughout the country. To-day, he added, in the opinion of the clergy, this institution remains the first and best for the training of candidates for the priesthood in the United States.

CHAPTER XIV

ADMINISTRATION OF FATHER MAGNIEN

The administrations of MM. L'homme and Dubreul mark the transition to a new period in the history of St. Mary's Seminary. The new, or rather the old, policy of the Company of St. Sulpice, to which had been sacrificed several flourishing institutions, and last of all St. Mary's College, required new arrangements and new accommodations, both material and intellectual. The creation and ordering of these new means and methods were the work of MM. L'homme and Dubreul, and the Society of St. Sulpice was fortunate in having men of such prudence and energy to guide the Sulpician ship during this part of its voyage. The new policy, without being a contradiction of the old, was to make for progress and development, and MM. L'homme and Dubreul both realized that the change must not be sudden and radical, but gradual and conservative. New methods might be required, and new apparatus. Besides the return to the ideals of Olier and Emery, the progress of the country and of theological science might demand new instruments and new resources. While M. L'homme and M. Dubreul were admirably preserving all that had proved so effective and were slowly and modestly preparing new means for satisfying the new and, we may add, the ever old, requirements of the Church, Providence had chosen another man to undertake the new duties, to solve the fresh problems, and to supply the demands of the waning nineteenth century.

This man was Alphonse Magnien, the sixth superior of St. Mary's Seminary. He was a native of Bleymard, where he was born on June 9, 1837, being the son of an officer in the French *gendarmerie*. His father's transfer to another county seat, Saint-Chely-d'Apcher, gave the boy the advantage of an excellent provincial school, conducted by the Christian Brothers, where he soon became known for his talents. The curé of the place advised the parents to give the lad, who had already shown signs of a vocation, a classical education, and they sent him to the lower seminary at Chirac. While the youth pursued his studies here, the school was visited by the Bishop of Orléans, the great Monseigneur Dupanloup, whose stirring address awoke,

or rather confirmed, young Magnien's resolve to devote himself to the service of God. From Chirac, therefore, he betook himself in 1857 to the seminary at Orléans, and after a successful course of philosophical and theological studies, was raised to the priesthood in June, 1862. While at Orléans, his piety and ability and the influence which he exercised among his fellow-students naturally attracted him to the teaching profession, and he consulted his venerable director, M. Benech, with a view to associating himself with the Gentlemen of St. Sulpice. "This was also my desire," said his adviser, "but I wished that the inspiration should come from above."

Magnien's aspirations, however, were not to be gratified immediately. Bishop Dupanloup insisted that he should first repay the diocese by some years of service, and immediately after his ordination sent him to labor as assistant in the parish of St. Mark, in the suburbs of Orléans. The following fall he was sent to the lower seminary of La-Chapelle-St-Mesmin, where he taught with success for two years. Thence he proceeded to the seminary of Nantes, where he conducted a course in science. In October, 1865, he was finally permitted to go to the Solitude at Issy, to make his novitiate as a Sulpician. We next find him at Rodez, where he taught philosophy, to which he afterwards joined a course of lectures on Sacred Scripture. As a teacher, he showed himself a man of clear and brilliant intellect, who grappled successfully with every difficulty, however formidable, and presented his subject to his students in the clearest and most logical manner. This is the judgment of one who knew him in early youth and this impression he left behind him wherever he taught.

While Magnien was a student in the seminary of Orléans, M. Dubreul, who was then visiting France, placed before the young theologians the need in the United States for zealous, able professors to prepare the young aspirants to the priesthood for their important mission. The American Sulpician's eloquent appeal touched the heart of young Magnien. He determined to give his life and labors to the American vineyard, and in 1869, after carefully testing his plans and removing all obstacles, he enlisted for service under M. Dubreul. When he arrived in the United States M. Magnien was in the prime of his life.

Naturally energetic and full of zeal, endowed with a vigorous physique, possessed of an agreeable voice which was fitted to present the most convincing arguments and to express the most touching pathos, a brilliant speaker, an attractive reasoner, he was prepared to achieve success alike in the class-room, in the pulpit and the drawing-room. His sympathetic nature readily gained for him the friendship of the old and the young, of the prelates whom he should serve and of the students whom he should rule. Withal, he was a spiritual man, sincerely pious and conscientious, with a true devotion to God, to Christ and his holy Mother. He combined the intellect of a scholar with the practical facility of a man of business. In short, his superiors were well inspired when they sent him out to the great American Republic as the man to serve the cause of the Church and of St. Sulpice.

On joining St. Mary's faculty M. Magnien lost no time in beginning his work. He first filled the chair of philosophy, but from 1871 to 1875 he lectured also on liturgy and Scripture. During the next three years he taught Scripture and dogma, thus giving remarkable evidence of his versatility and of the extent of his learning. In 1878 he was named superior of the seminary, but continued his professional work on Scripture till 1880, and from then until 1886 he was charged with instructing the deacons. After 1886 the pressure of the executive work, or perhaps considerations of health, caused him to confine his occupations strictly to the functions of superior, which gradually became more varied and exacting.

In M. Magnien sympathy, kindness and frankness were inborn characteristics. He was a man who gave freely of his heart and his intellect, but in turn accepted largely what was offered in friendship. His social and intellectual ability made him a pleasant companion and rendered it easy for him to acquire the English language. He had an open eye for the good in whatever was new, and consequently readily appreciated American manners, principles and circumstances. In short, before the lapse of many years, he not only spoke English, but spoke it well, and was to all intents and purposes a naturalized American. As a result of his American sympathies, he not only allowed considerably more privileges to the students, though he always

maintained what was essential in the rules of MM. Olier and Emery, but eliminated much which in his own country would be regarded as required by tradition and dignity. He felt that if he wished others to work with him and for him, he must not hesitate to approach them and explain to them his needs. The realization that others may be as retiring as we are ourselves, and that at times misplaced modesty may prevent co-operation and mutual assistance, led him, when necessary, to forsake his school-room and his office. Shortly after he was made superior, he set out with the aged and beloved M. Dissez to visit at their homes the clergy of the diocese of Baltimore, who were assured that each and every one of them would be welcome at the seminary and treated with hospitality and cordiality. Of course the alumni of St. Mary's had always received the utmost consideration, but the friendly familiarity of M. Magnien added pleasure to what had perhaps been hitherto regarded as a duty.

While thus making a most favorable impression on the clergy, he was equally successful in gaining the good will and the friendship of the new archbishop, for the same year brought not only a new superior to the seminary but also a new metropolitan to the archdiocese in the person of Archbishop Gibbons. Both dignitaries were nearly equal in years and similar in disposition, both being students and scholars and most affable gentlemen. How near and dear the Sulpician was to the archbishop is clearly shown by the words which M. Magnien's death forced from the prelate's heart. "I have lost my right arm," said his Grace. "I had absolute confidence in his judgment, his ability and his loyalty." For more than twenty-five years the friends worked together for the welfare of the Church and the diocese, and the best interests of their country.

The favor and confidence of Archbishop Gibbons completed the equipment of Father Magnien for the office of superior of St. Mary's Seminary. Natural talents and deep and successful studies, attractive qualities of heart and mind and sympathy with the country of his adoption, qualified him to guide to new success and prosperity the institution entrusted to him. Circumstances, moreover, favored him by supplying his material needs and the necessary scholars, both of his own company and outside of it. The very year in which he succeeded M. Debreul

promised a new era of success and development for the Sulpician work in the United States. Not only the Archbishop of Baltimore, but also Monsignor Conroy, the Apostolic Delegate to Canada, encouraged and urged him to undertake new projects, which they and many of the American bishops thought full of promise. He made known his plans to the French superiors and requested their approval. They received Father Magnien's proposals with pleasure and sympathy but also with characteristic Sulpician prudence. They promised their approval and their aid, but only after the Visitors, who were soon to go to the United States, should have reported on the matter. The Visitors, MM. Bieil and de Foville, arrived in 1880 and made a thorough survey of the situation. They agreed that there must be an expansion of the seminary, requiring both additional men and further buildings. They saw that fuller and more specialized courses of theology were demanded by the times and the needs of the country, and they approved of the scheme of housing the department of philosophy in the old building and of providing an independent staff of teachers for the expanding curriculum of that department.

The first condition for the realization of these plans was the growth in numbers of the Society itself. Since the beginning of the nineteenth century the Baltimore institution of the Company of St. Sulpice had suffered almost constantly from a lack of members. The Sulpicians never hesitated in time of emergency to call men of good will to help them accomplish their projects; in fact, when it was considered advantageous, the management of some of their institutions had been entrusted to the hands of non-Sulpicians. Even before the arrival of the Visitors several new professors had come from France. In 1878 M. André joined the Sulpicians at Baltimore, and after laboring here for many years he returned to France and became the historian of the Society of St. Sulpice in the United States. The following year Baltimore welcomed Father Arsenius Boyer, who was to be connected with the scientific department of the seminary for more than thirty-five years.

M. Bieil, consequent upon his visitation, proceeded forthwith to secure new assistance for the Baltimore brethren. He brought over from the Solitude, M. Hamon; from Canada, he brought

M. Palin d'Abonville who had been stationed at Montreal while from St. Charles' he summoned M. Dumont to help in the re-organization of St. Mary's. But this was not all: Father McCallen had inaugurated the distinguished line of the American disciples of St. Sulpice and he was soon followed by other American members. In 1878 three candidates, who were looked upon as men of unusual cleverness and of much promising character, had gone from Baltimore to Paris. They were Edward R. Dyer, now the superior of the American Company of St. Sulpice; Charles B. Rex, afterwards President of Brighton Seminary, and later of St. Charles', whose premature death prevented him from fulfilling the brilliant promises of his youth, and that solid scholar, K. R. Wakeham. In 1880 Father Haug left for Paris; in 1885 Father McKenny; in 1887, Fathers Maher and Hogue; in 1888, Father Duffy; in 1892, Father Harrig; in 1897, Father Kunkel, and in 1900, Father Doran. All these gentlemen, in the course of little more than twenty years, were recruited for the Company. When in the course of his administration at Baltimore Father Magnien thought his forces were insufficient, he never failed to find auxiliaries who were willing to enlist under the standard of St. Sulpice without becoming members of the Company.

In 1886 MM. Bieil and de Foville again visited St. Mary's Seminary as representatives of the superior general. Since their first visit the number of students had increased from 115 to 220. This growth impressed itself on the Sulpician Visitors, especially after the Third Plenary Council, the sessions of which were held in the seminary halls. Father Magnien won the esteem and good will of the bishops generally by the generous hospitality which he extended to them. Moreover, the student body secured the approval of the guests by their demeanor in the seminary and their correct carriage at the public ceremonies.

Hitherto there had existed in the seminary only a single course of dogma and one of moral theology. This meant that all the students of dogma, whether of the first, second or third year, followed the same course of lectures, the same being true for the students of morals. The different theological treatises, their natural sequence being disregarded, were taken in hand at the same time by all the seminarians. Now, however, the students

of the three years were divided into two classes, the juniors taking up the fundamental or introductory treatises, and the seniors pursuing the special and advanced treatises of dogmatic and moral theology. This, of course, required a double teaching staff for each science.

At the same time greater breadth and solidity were given to the philosophical course. The course of science, especially, was deepened and expanded in a manner required by the progress of the sciences and their more intimate relation to the proper studies of the seminary. Father Dyer, from 1885 head of the department of philosophy and until 1894 professor of the full cycle of philosophic thought, shaped the curriculum of his department so as to give his students an insight into both abstract and experimental sciences, their findings, degrees of certitude, processes and points of contact. The new curriculum was not, of course, unrelated to the changes introduced into the studies of MM. L'homme and Dubreul. It was an extending and perfecting of the plan of studies as its existed under them, and this plan of studies, in its turn, was the curriculum of the Sulpicians such as it had been developed and tested in France, especially in the Seminaries of Paris and Rodez.

To work out the new plan so as to secure the happiest results with the minimum of change, the Baltimore superior appealed to the superior at Paris for the assistance of two men of merit. The first was M. A. A. Tanquerey, a very learned theologian, who wrote, and during his residence at Baltimore (1887-1902), began to publish his text-books of dogmatic and moral theology. Since their publication, they have been adopted in many seminaries, not only in the United States, but in France, Italy, and other countries of Europe. The second was M. H. Ayrinhac, who has since become the superior of the reorganized seminary in Menlo Park, California, this institution having been placed in charge of the Company of St. Sulpice. However, we must not forget to state that these three scholars, Fathers, Dyer, Tanquerey and Ayrinhac, were throughout their work aided by the advice of all the American Sulpicians, that M. Magnien reserved to himself the supervision and deciding voice in this important labor and that the Archbishop of Baltimore and many other American prelates were consulted and had no little part

in giving the final shape to the new plan. We shall now proceed to lay before our readers the result of their deliberations and consultations.

The entire course of studies of St. Mary's Seminary embraced two years of philosophy and three and a half years of theology. The philosophical studies were arranged as follows: during the entire two years assigned to philosophy, five hours a week or one hour daily were devoted to philosophical studies proper, and five hours a week to the sciences. The philosophical studies proper were classified in the following manner: to the first year were assigned logic, psychology and epistemology or criteriology. The second year was devoted to ontology, cosmology and theodicy or natural theology, which constitute metaphysics. It may be remarked that as time went on ethics ceased to be taught in the two years of philosophy, the entire subject being reserved for the theologians. The young philosophers devoted five hours a week for two years to various branches of science, which were considered necessary or useful for their philosophical and theological studies, the subjects being taught by two professors. The first year was given to physics and chemistry; the second, to biology. The selection of biology as exclusive subject for the second year of philosophy will be readily understood because of its close relation to psychology and its importance in modern scientific apologetics.

By way of preparation for the courses of Biblical introduction and exegesis, which were part of the course of theology, two hours a week were assigned during the first year of philosophy to the study of Old Testament history, and the same amount of time in the second year to the history of the New Testament. The philosophers devoted two hours per week during two years to church history. All the philosophical students attended these lectures in a body. The subject was divided into two parts, the former comprising the history of the Church until the accession of Gregory VII in 1048, the latter embracing the history of the Church up to the present day. This general survey of the entire field of Church history served to prepare the students for a closer study of the science in the department of theology by the topical or the epoch method. Philosophers followed a course of Biblical Greek and theologians attended the same classes of

Hebrew, which, like Greek, was an elective study. To plain chant one hour a week was given. Lastly, the students of philosophy followed for a brief period a course of elocution parallel to that followed by the theologians. The degree of Bachelor of Arts might be given to students of philosophy after the first year. If, however, for any reason the student failed to be promoted to this degree, he might obtain it at the end of his second year of philosophy.

The Third National Council of Baltimore ordained that candidates for the priesthood should give four full years to the study of theology, and at first this rule was strictly enforced at St. Mary's. In course of time, however, owing to conditions beyond the control of the faculty, it was thought wise to limit the course to three years and a quarter. The last quarter of a year was devoted to pastoral theology, to which part of the preceding vacation was also given. There remained, therefore, three full years of theology, which were assigned through the several theological studies as follows: As had always been the custom, two hours a day for three years were given, the one to dogmatic, the other to moral theology. The first year of dogmatic theology was devoted to the study of the treatise on religion in general and the Church in particular. These laid the foundation of theological science. During the second and third years, the students attended lectures in a body and in alternate years studied either the treatises dealing with Faith, the Redemption and Incarnation¹ or the subject of grace, including the Sacraments.

The course of moral theology, including treatises on Human Acts, on Conscience, on Law, on Sin, and on the theological virtues was given to the students during their first year, before the end of which they began the study of the first three Commandments. The second and third year courses alternately took up the following subjects: (1) The fourth, fifth and eighth Commandments of God, the Commandments of the Church, the duties of the various states of life and the treatise on Justice and Contracts. (2) The treatises on Penance and Marriage, considered from both the dogmatic and moral points of view.

¹These are usually called "De Deo uno et trino" and "De Deo creante et elevante."

Pastoral theology was allotted to the three months immediately preceding ordination. It comprised the lectures on the sixth and ninth Commandments, cases of conscience from the most important parts of moral theology and practical directions for the ministry.

Besides dogma and morals, the Sulpician course of theology embraces the subject of Sacred Scripture. From the foundation of the Company and in accordance with the views of M. Olier, the greatest importance had been attached to thorough instruction in this subject, which is one of the sources not only of Christian teaching, but also of Christian piety. In the long years during which the young clerk's studies lasted his attention was directed daily and almost hourly to the Sacred Books. Every day he devoted at least half an hour to the reading of some passage in the Bible, every day before the midday meal, with head uncovered and on his knees, he read a chapter from the Epistles or Gospels. Before dinner and supper he listened to the reading of several verses of the Old or New Testament. These Biblical exercises extended from one end of the young Levite's course to the other. Moreover, during his philosophical course, he devoted two hours a week to lectures on Biblical history, both of the Old and of the New Testament. These lectures presupposed the time required to prepare for them. While pursuing these studies the young cleric would become well acquainted with the geography and topography of the Holy Land, with the customs and manners of the Jews, and with the state of Greek and Roman society in Our Lord's time. Add to this, elective courses in Hebrew and Biblical Greek, and the whole was clearly a very substantial preparation for the young cleric's Biblical work during his theological studies.

We shall now set forth the Biblical studies pursued during the three and a quarter years of theology proper. In 1895 one hour per week was added to the course of Scripture, it having previously consisted of two hours weekly. If it be asked why this strengthening of the Scriptural course took place, it is easy to find the answer. On the one hand, in the nineteenth century, much more attention began to be given by scholars to Biblical research, and this research was the work of exploration no less than of study. Moreover, the ingenuity of scholars often un-

friendly to revealed religion raised many problems and controversies, some with a view to discrediting the Sacred Books, both of the Old and the New Testament. Naturally the young theologian must be prepared to meet these new problems by a more thorough training, and this was given in the additional hour a week throughout three and a quarter years. The plan of the new studies was designed with the utmost care and was obviously well calculated to give the young Biblical scholar a very substantial knowledge of every part of Biblical science. Of course, academic study does not turn out at once a perfect scholar, and the Gentlemen of St. Sulpice, who possessed in M. Le Hir and others, acknowledged masters in their craft, did not deceive themselves in this particular. But it could be claimed for the course given at St. Mary's that those who carefully followed it and intended to continue this most interesting and important branch of their training, had it in their power to become thorough Biblical scholars.

In its first year the Biblical course gave to the student an introduction to Biblical science. The lectures of the first term were concerned with the canon of the Bible, its original text, the principal translations and the history of Exegesis, that is to say, the science of Biblical interpretation. The second term was devoted to practical application of the principles laid down in the first and to the somewhat extended discussion of certain Biblical problems. Thus in the historical books the history of the Pentateuch or Mosaic books was critically examined. In the poetic books, the Book of Job; in the prophetic books, the Book of Daniel; in the didactic books, Ecclesiastes, were studied for the problems of modern interest which they present. The New Testament led to the discussion of the Synoptic Gospels, of St. John's Gospel and the Epistle to the Hebrews. It is to be borne in mind that other books may have been substituted for those just mentioned.

The remaining years, two and a half, were assigned entirely to exegesis. Of course the young clerics could not in little more than two years, giving three hours a week to the subject, go through the interpretation of all the books of Holy Scripture; hence a number of the more important were selected and made the vehicle of Scriptural interpretation as laid down by the

Vatican Council. The seminarians were urged to give additional time, if necessary, to these important studies. To further encourage them, a Biblical circle, which lasted for a few years only, was established in 1894 for the most promising students. These attended special lectures and read dissertations on questions of more than ordinary difficulty. We must not forget to state that every seminarian was required to write two papers yearly on Biblical subjects, the first of his own selection, the second suggested by the professor. From 1892 special attention was given to Scriptural science in the annual and semi-annual examinations. A course of Canon Law extending over three years and occupying one hour a week, formed another part of the seminary course. Its divisions comprehended: 1—The sources of Canon Law; 2—Ecclesiastical persons and courts; 3—Canonical penalties.

Church History, of which a sketch was given during the course of philosophy, was studied more in detail during the theological course. This was done, not by repeating the entire matter, but by choosing certain questions or periods for special treatment. The course lasted three years, and was given one hour a week until 1901, when a second hour was added. All the theologians of the second and third years attended the same lectures.

To encourage the students and to rouse a spirit of emulation, the faculty did not fail to institute various debating societies, lecture courses, written exercises, and prizes, some of which turned out to be eminently valuable, while others gradually fell into disuse.

We have reviewed the organization of the curriculum of the seminary up to the close of Father Magnien's administration and placed before our readers the final result. We must insist, however, that this result was not achieved in a day or a year, and that many of these changes were begun as early as the days of M. L'homme and M. Dubreul. Much of the reorganization also took place in the early days of Father Magnien, but it was not until 1895 that the final development was accomplished.

From the studies of the seminary we next proceed to cast a glance at the students, and here we shall again take the Jubilee

volume of 1891 as our guide. In 1879 at the end of the first year of Father Magnien's administration, nineteen seminarians were raised to the priesthood, in 1886, fifty-two, and in 1890, forty-three. In spite of considerable fluctuation these figures demonstrate a very marked growth, which continued through the remainder of the century. In fact, before 1900 the number of students had reached the total of three hundred. These came from every part of the United States, though, of course, certain dioceses having seminaries of their own, are not represented. The great majority of the students are now evidently natives of the United States, and like the seminarians of the middle of the nineteenth century, are principally Americans of Irish descent. German-Americans, French-Americans and Polish-Americans, however, are not wanting, and now and then we meet with a Spanish name. In fact, the various nationalities which have contributed to the Catholic population of the United States during the nineteenth century are all represented.

Since Father Magnien's administration approaches closer to our own time, years and experience have not tested the merits of the alumni to the same extent as was the case heretofore. Still, even the few years that have rolled by since their entrance into the battlefield of life, indicate that during its later years St. Mary's has sent out men equally as distinguished for scholarship, zeal, vigor and practical wisdom as those that left its halls in the early part of the century. The second year of Father Magnien's rule (1879) sent forth to the West a young priest whose zeal, piety, talents and scholarship warranted the high hopes entertained by his professors in his regard. His career justified their expectation, for George T. Montgomery rapidly rose to the coadjutorship of the see of Monterey-Los Angeles, and later on to that of San Francisco, everywhere earning golden opinions by his virtue, his wisdom and his zeal. Unfortunately, he was not destined to fulfil these high promises, for in 1907 he was called to his reward. In the year following Father Montgomery's ordination, the present Bishop of Wilmington, Delaware, Right Reverend J. J. Monaghan, left the halls of St. Mary's and has since proved himself a wise, earnest, amiable and able administrator. Seventeen years later Rome recognized his merits by naming him third Bishop of Wilming-

ton, an office which he has adorned for well nigh twenty years. The Most Reverend J. B. Pitaval joined the alumni of St. Mary's Seminary in 1881. Appointed Auxiliary-Bishop of Santa Fé, with the title of Bishop of Lora, twenty-one years later, he was promoted to be archbishop in January, 1909. Bishop Patrick J. Donahue was raised to the see of Wheeling, West Virginia, nine years after his ordination in 1885. Peter James Muldoon, of the class of 1886, was named Titular Bishop of Tamassus in 1901 and promoted to the see of Rockford, Illinois, in 1908. Bishop Joseph Patrick Lynch of Dallas, Texas, left his Alma Mater in 1900 and was raised to the episcopal dignity eleven years afterward.

Of the buildings planned during M. Dubreul's administration only the essential part had been constructed at the time of M. Magnien's succession, but it was soon evident that these did not fill the wants of the institution. Accordingly additions were built at three different times (1881, 1891, and finally 1894), until the edifice was twice as large as the part built by M. Dubreul. At present St. Mary's Seminary is centrally located in the city of Baltimore; the site is triangular in form and contains about six acres. Its front, facing east, is on Paca Street, north of Franklin Street. The truncated north end of this triangle, much the shortest side of the whole, is on Druid Hill Avenue. The longest side, on the west, is on St. Mary's Street, extending from Druid Hill Avenue on the north to near Pennsylvania Avenue on the south. Excepting that portion of the seminary directly in front of the centre wing the grounds are enclosed by a high brick wall. There are a number of fine old trees on the premises.

The central building sets back about sixty feet from Paca Street, occupying from south to north about the middle of the lot on the street line. On the lower or south end of the lot stands the old chapel, begun in 1806 and finished and dedicated on June 16, 1808. At the extreme north, on Druid Hill Avenue, a portion of the lot is consecrated as a burial ground, and here repose the remains of the Sulpician Fathers, the forerunners of the present faculty, each grave mound marked by a simple cross of cast-iron, on a central part of which are inscribed their respective names and dates.

Near the extreme south end of the plot and facing west is the old chapel, a building of about fifty feet front and eighty-five feet in depth. It was designed by Maximilian Godefroy, an architect of considerable note in his day, but much better versed in the Classic than in the Gothic style. He has here combined the two styles and achieved a not unpleasing but truly quaint architectural design. It is built of brick with trimmings of Acquia Creek sandstone. Fancifully moulded bricks are used in some of the clustered columned shafts and in the architraves of all the outer door and window openings. This is probably the earliest instance of the use in the United States of vitrified clay for this species of ornamentation. A high stone stoop leads up to the vestibule of the chapel. The body of the chapel is divided by a row of columns into a nave and two very narrow side aisles. The aisles are vaulted, the nave having a depressed barrel vault, while both vaults are groined and ribbed. The sanctuary is fairly large and contains a fine white marble altar. The various windows throughout have leaded and figured stained glass of fair workmanship. There is a large sacristy north of the sanctuary; a similar sacristy to the south has been transformed into a Lourdes grotto. Over the west end of the chapel and over the vestibule, there are an organ loft and gallery.¹

In the main hall of the seminary, attached to the wall behind the platform, is a large crucifix, with a life-sized figure of Our Redeemer, of surpassing expression and beauty. This crucifix, which was formerly in the chapel sanctuary, is the work of Capelano, who designed the more than heroic figure that crowns the celebrated Washington Monument in Baltimore, which was the first statue erected to the Father of our country. The base-

¹During the summer of 1916 the chapel was completely refurnished and redecorated. The scheme of decoration follows that commonly found in the fifteenth century in France, Germany and England. As the chapel is dedicated to the Blessed Virgin Mary, blue is extensively used. The altar was remodelled and set back into the apse. A tester (the Gothic development of the baldacchino), said to be the first of its kind in America, is suspended from the vault. The floor of the choir and sanctuary has been laid with tile; the capacity of the former is greatly increased and much added space is gained for the latter also. The whole choir is enclosed in screens of oak, according to the ancient custom. The work was designed by and carried out under the direction of Mr. Wilfrid Edwards Anthony of New York.

ment of the church was used by Mother Seton for her school (1808-09). The house which she then occupied, situated to the south near the seminary building on Paca Street and the house built eighteen or more years ago for the accommodation of the Sisters of Providence (who have charge of the various domestic needs of the seminary) are yet standing. The house of the Sisters of Providence is a detached, capacious and presentable adjunct to the seminary building. Both it and Mother Seton's former dwelling lie within the enclosure, but toward the south-east of the seminary grounds. This basement was also used for many years as a place of worship by the San Domingo refugees and later by the Oblate Sisters of Providence.

Until the new collegiate buildings were almost completed, the old chapel of St. Mary's Seminary was always open and was much used by the Catholics of Baltimore. Adjoining the chapel on the east was the home of the Sulpician Fathers, and on the west stood the college buildings which have since been demolished. The Sulpician cemetery was at that time directly in the rear of the chapel and was removed to its present location to make room for the new seminary. The old chapel long since proved too small for so large an institution and was therefore supplemented by a new one for the use of the philosophers in the wing running north. The fundamental outline of the new seminary is like two Roman E's placed back to back, the outer having less depth than the inner one. The north arm of the wing running westward turns northward at its end, thus forming an additional wing running north. Both ends of the main body project slightly beyond the wings. The entire college has an area of fully 20,000 square feet; its extreme length from south to north is about 350 feet, with an extreme depth from east to west of about 130 feet. The centre and south wings were built in 1876, the north wings in 1881, 1891 and 1894. The entire building is of uniform material and finish and presents a pleasing appearance, due to its regularity in size and proportions rather than to its decorative features. It is not built after any recognized style. The centre building is five stories in height and the wings are four, the structure being crowned by a mansard roof, with the centre predominating because of its additional story.

The main entrance is reached by a fine flight of granite steps, which forms a decorative feature in smoothly dressed stone. The principal part of the basement story is devoted to refectories, a kitchen and their accessories. The first story, with its spacious entrance hall, is occupied by parlors, reception rooms, prayer halls and class rooms. The centre of the second story contains the suite of the president of the seminary, also several rooms set apart for the use of the archbishop of the diocese. The students' rooms occupy the remainder. The professors and students are also lodged in the third and fourth stories. A library containing 50,000 well selected volumes is housed in the centre of the fourth and fifth or mansard story.

We must not forget briefly to draw attention to a few of the noteworthy paintings scattered throughout the building. Four of these were the donation of the Honorable Severn Teakle Wallis, one of the graduates of the college, whose generosity we have had occasion to mention before. The first hangs in the dining room situated next to the main dining hall in the basement. Its subject is Christ at table with disciples at Emmaus, the representation being worthy of its subject. On each side of the great crucifix mentioned above are hung more than life-size pictures of St. Peter and St. Paul, ascribed to the great master, Peter Paul Rubens. In the principal apartment assigned to the Cardinal there is a beautiful and impressive representation of St. Catherine of Alexandria, which by its coloring and drawing has charmed several generations of visitors.¹

To return to Father Magnien, it will be remembered that in 1886 he discontinued his work as a teacher. This was due in great part to the fact that during the latter part of his administration his time was largely taken up by the duties of hospitality forced upon him by a series of anniversaries and other festivities. As early as 1880, the seminary was invited by the civic authorities of Baltimore to take part in the celebration of the one hundred and fiftieth anniversary of the foundation of the city. The archbishop and the seminary authorities accepted the invitation as evidence of the solidarity of its Catholic institutions

¹I am indebted for the above description of St. Mary's Seminary to my friend, Mr. George Frederick, the eminent architect of the Baltimore City Hall.

and people with the city of the Calverts and the land of Mary; hence, together with the rest of the Catholic clergy of Baltimore, they took part in the procession held to celebrate the anniversary. The dignitaries of the Church were the more ready to take part in these festivities, owing to the fact that a day had been especially set apart for commemorating the Catholic glories of the city where the first Catholic see had been established. In the following year occurred the centenary of the victory of Yorktown (1781). The entire Union joined in commemorating this glorious occasion and many of the descendants of Lafayette and Rochambeau came to add dignity to the celebration. The representatives of the French nation called at the seminary, where they received a warm welcome from Father Magnien and the professors.

When, in 1884, the Third National Council of Baltimore was summoned and assembled, it was in the hall of the seminary itself that it held its sessions. Of the seventy-five prelates who met on this occasion, many were invited to take up their abode in the seminary while the Council was in session, and the seminary became the focus of its activities. In this Father Magnien followed tradition, for from the beginning the Councils, provincial and national, had enjoyed the hospitality of St. Mary's. Father Magnien was himself a member of the Council, being the theologian of the Archbishop of Baltimore. His charming qualities as host were thoroughly appreciated, as were also his learning and wisdom. His voice was therefore potent in the decrees of the Council, especially in the committee on clerical education, and he had no little share in planning and promoting the foundation of the Catholic University at Washington.

Baltimore was again the scene of great festivities when, in 1889, it celebrated the centenary of the creation of its episcopal see. Every State and diocese contributed to make this solemnity memorable. Delegates from every State of the Union met and organized the first American Catholic Congress, and to add further significance to the occasion, the new Catholic University was at the same time inaugurated in Washington. St. Sulpice had a special reason for joining in the inauguration of the Washington University, because to its members had been confided the disciplinary management and spiritual direction of the seminary

of the institution. Moreover, the American Sulpicians were hoping to establish at Washington, in the immediate neighborhood of the University, a scholasticate of the Company, a hope which was fulfilled in 1901. We see, therefore, that on this occasion also St. Sulpice, by its history and its aspiration, was called upon to have a more than ordinary share in the celebration. As usual, the president showed, by his generous hospitality, how deeply interested he was in all that concerned the Church and the nation, a circumstance which undoubtedly increased the popularity and influence of St. Sulpice, and of its superior as well. M. Magnien's attractive qualities were always appreciated, but never more than on the occasion of such festivities.

The last anniversary, and that in which St. Mary's was in a peculiar manner interested, was its own centenary. On that occasion were gathered in its halls, and in the cathedral, which was so intimately connected with the history of the seminary and the Company of St. Sulpice, a large number of its living alumni, while the glories and the achievements of its departed sons were written all about them in letters of gold. Scores of prelates were there and hundreds of learned and zealous priests, every one of them an honor to his Alma Mater. All were proud of this intellectual home; all felt the charm of again resting on the bosom of their spiritual mother. Father Magnien was as liberal as his own and his confrères' reputation for kindness and generosity led their former scholars to expect. All the guests, from the Cardinal down to the youngest alumnus, felt themselves surrounded by the love of a true mother, and their hearts were stirred to reciprocal affection. It was on this occasion that the guests resolved in filial thankfulness to build another and more beautiful chapel for their Alma Mater. They utilized this opportunity to associate together all the alumni of the seminary into a union which aimed to make lasting the friendly ties of their early manhood, the members pledging themselves to further the fame and the interests of the institution.

The hundredth anniversary of St. Mary's Seminary was followed by a movement to extend the activity of the Society of St. Sulpice in America, doubtless partly as a result of the centenary celebrations. As early as 1848, Archbishop Hughes had

expressed his desire that the Sulpicians should take charge of his seminary, but the Company was at the time in no way prepared to accept this proposal. In the last decade of the century quite a number of applications were made to the superiors of Baltimore and Paris to take the direction of some American seminaries. Notwithstanding the growth of the Company both in France and America, common prudence forbade the Sulpician superiors to entertain all the applications made to them. However, Father Magnien was too energetic, too zealous and too enthusiastic a man not to be greatly interested in the new work which the Company and its superiors took upon themselves just about this time. The Sulpicians took in hand almost simultaneously /the disciplinary management of the Catholic University, the erection of St. Augustine's scholasticate at Washington and the direction of the seminaries of the three great archdioceses of Boston, New York and San Francisco.

Of course the planning and the work connected with these projects, the control of which was in the hands of the Paris superiors, must have made great demands on the physical and mental powers of the Baltimore superior. At first, his vigorous constitution hardly felt the strain. Indeed, not satisfied with the exertions imposed upon him by his office, he seems to have sought further work. He had become, in the course of time, an eloquent and sympathetic English orator, while his broad views and vast experience suggested him as a most wise counsellor. He was soon occupied, not only during the ten months of the scholastic year, but during the summer vacation he was asked by bishops and priests to give them some of the advantages of his learning and experience on occasion of the clerical retreats. Father Magnien's temperament did not allow him to think of refusing, and in the vacation season his wise, prudent and zealous voice was heard in many parts of the American republic. Wherever he spoke his earnestness, wisdom and personal magnetism produced twenty-fold fruit and increased the confidence of the clergy in the Sulpician superior and his brethren. But he was burning the candle at both ends, denying necessary rest to a body strained to the utmost by the year's work. At last in 1897, while giving a retreat to the clergy of St. Louis, he was stricken by a serious disease. The most eminent medical authority pro-

nounced that, without a critical operation, Father Magnien's life was doomed. He went to Paris to consult the most trusted French physicians, who, after careful consultation, declared that a surgical operation was indispensable, and, without hesitation, Father Magnien submitted to it. The operation was successful and he returned to his beloved seminary, but after three years it was evident that the cure was but a reprieve. Heart disease set in and during the vacation of 1902 the necessity of appointing his successor became evident to every one, even to himself. During the fall his strength gradually waned, and on December 21, 1902, he was called to meet his Saviour in another world.

His funeral was worthy of the man. The Archbishop of Baltimore, a number of bishops and several hundred priests hastened to pay him the last honors. Every tongue spoke of his merits. Above all, Cardinal Gibbons was unstinted in his praise when expressing his appreciation of the man who had for twenty-five years been his co-laborer and his loyal friend.

When Dr. Herbermann had completed the foregoing chapters of this history for *RECORDS AND STUDIES*, he was persuaded to allow them to be reprinted in book form in order that the general public might have the opportunity of securing this valuable addition to the annals of the Church in the United States. The revision of the proofs he had just completed when he was stricken by his last fatal illness. For this volume his Eminence Cardinal Gibbons supplied an appropriate preface and Dr. Herbermann added the following "Introduction":

The present history of the Sulpicians in the United States appeared at first in the "Historical Records and Studies" published by the United States Catholic Historical Society of New York City. Some years ago the author had his attention drawn to the fact that among the many wants to be found in the historical literature of our country, a record of the work of the Sulpician Fathers in the United States was one of the most crying, and at the request of some of the Sulpician Fathers and with their aid, he undertook the study of the work accomplished in this country by the Com-

pany of St. Sulpice. As he progressed in his labor, he found that his task was even more attractive than he had conceived it to be. The noble aims of the Sulpicians, the admirable character of the men, the attractive nature of their methods, their sympathy with our country's institutions, their services in its necessities and their universal loyalty to the cause of Catholicism, did not fail to attract the writer's sympathy and admiration. The zeal with which they gave themselves to the cause of clerical education, the fidelity with which they insisted upon their principles, were worthy of all praise, especially when we bear in mind the obstacles which they encountered and the willingness with which they aided the first bishops in the missionary and secular educational fields, when this was a need, demand the enthusiastic approval of the Catholic and the scholar. The writer, therefore, soon found his task a labor of love, the more so, as the Sulpician Fathers, in accordance with their promise, threw open their archives to help him fill in gaps in the published literature on the subject. He can testify that their help was characterized by sympathy and honesty, no less than by zeal and courtesy. To his friend, the Rev. A. Boyer, he owes the most cordial thanks for his constant and most valuable services. To Father Anthony Viéban, also, and Father Francis P. Havey, he wishes to acknowledge his obligations, as well as to the Very Rev. Edward Dyer, the Superior General of the Sulpicians in the United States.

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On the Feast of the Presentation, November 21, 1916, St. Mary's Seminary, Baltimore, celebrated its one hundred and twenty-fifth anniversary. According to custom, the community of priests and students, together with many priests from a distance, with seven bishops, gathered around the altar of the Seminary Chapel to renew the clerical promises, first made on the day the young seminarian receives Tonsure. This impressive ceremony was presided over by his Eminence, Cardinal Gibbons, who ever since his ordination, in June, 1861, has maintained with the priests and students of his Alma Mater the most cordial relations. The celebrant of the Pontifical Mass was his Excellency the Apostolic Delegate, Archbishop Bonzano.

At the banquet following the Mass, the President of the Seminary the Rev. Dr. Dyer, announced that it had been decided to open a branch of St. Mary's at Washington, near the University. This new house will serve as a house of studies for those preparing to become Sulpicians, and will provide for the students of the fourth year of theology. A probable later development of the Washington house may be to receive also such students as may look forward to postgraduate work at the University after the completion of their elementary studies.

The Cardinal endorsed the announcement and the remarks of the President of the Seminary. He was ever happy to help extend Sulpician influence, to which personally he owed very much. He could assure Baltimore, which was attached to the seminary, that there was no intention to move the institution away from the city with which it had been connected for a century and a quarter.

The Cardinal was followed by the Apostolic Delegate, who expressed his heartiest sympathy with the work of the Sulpicians in America, particularly with that of St. Mary's Seminary, which

had given to the Church two thousand priests and eighty bishops. He expressed the hope that the new project which had just been announced by Cardinal Gibbons and Dr. Dyer might succeed as fully as had the work of the Sulpicians at Baltimore itself.

One of the special features of the occasion was the announcement of the completion of Dr. Herbermann's history of the Sulpicians in the United States. Two beautifully bound copies of the book; one in white for the Apostolic Delegate and the other in red for Cardinal Gibbons, were presented to these prelates and received the unstinted praise of the distinguished assemblage. There was general regret that the lamented author had not lived to receive this so well merited honor for his work.

THE DIAMOND JUBILEE OF FORDHAM UNIVERSITY

BY CHARLES G. HERBERMANN, LL.D.

Fordham University under this title is a relatively youthful institution but yet it has an undoubted right to celebrate its Diamond Jubilee. The institution, of which as Fordham University all New York Catholics are proud, has a past and a past of great and varied interest. For seventy years it has been in charge of the Fathers of the Society of Jesus and guided by such men as Fathers Larkin, Thébaud, Shea, William S. Murphy, Collins and the present Rector Father Joseph A. Mulry. To mention all the distinguished professors and instructors would fill a catalogue and to enumerate its distinguished graduates beginning with such prelates as Bishop Rosecrans, and including our beloved Cardinal, and such well-known laymen as John Hassard and General McMahon, would weary the patience of the most enthusiastic alumnus.

The régime of the secular clergy beginning with the first American Cardinal and Archbishop Bailey, is no less noteworthy. But on the present occasion we shall confine ourselves to recording the story of the foundation of St. John's College and Seminary and recall to mind some facts which the lapse of time has almost effaced and to restore the memory of some almost forgotten benefactors.

We may briefly remind our readers that Fordham was not the first seminary of the diocese of New York, and that before founding Fordham Seminary, Bishops Dubois and Hughes had twice attempted to provide such an institution. The first was built at Nyack in 1833, placed in charge of the later Cardinal McCloskey, but was destroyed by fire not long after its opening. The second seminary and college was opened in Lafargeville, Jefferson County. The site was selected by Bishop Hughes, then coadjutor of Bishop Dubois, and the seminary was placed under the direction of the Reverend Francis Guth who opened it in September, 1838. One year's experience, however, sufficed to convince Bishop Hughes that Lafargeville offered no chances

of success and the place was abandoned. But Bishop Hughes had too solid reasons to desire the establishment of a seminary in New York which he has fortunately set down for us in his memorandum to the Prince Archbishop of Vienna in April, 1840:

"The undersigned Coadjutor and Administrator of the diocese (of New York) has not the means to pay off the debts of his churches already built, nor to satisfy the other needs of the faithful. At present he is erecting a theological seminary and for this purpose he has made a journey in order to represent his financial condition to the distinguished Leopoldine Society and to request its assistance. He recognizes the necessity of educating his priests hereafter under his own supervision. Hitherto he has been obliged by the needs of the diocese to receive into it clergymen from other countries and states and such as offered themselves for this purpose of their own accord. Fortunately he has always received good and zealous priests. But is it not a painful and dangerous necessity for a bishop to receive into the Lord's vineyard laborers that he does not know? It is certain that our holy religion in the diocese of New York will be without its true resources and its living source and cannot prosper and not make the progress intended unless an institution is founded for the education of its priests and the training of its pastors."¹

These words express, in the distinguished prelate's customary clear and vigorous language, the reasons which led him to seek to establish a diocesan seminary. How urgent he deemed its foundation is shown by the fact that he undertook a journey across the Atlantic in order to realize the project. Of course, he first wended his steps Romeward. But, as he tells us in this memorandum which he submitted to the head of the Leopoldine Society, the Prince Archbishop of Vienna, his hopes for carrying out his sorely needed plan were founded chiefly on the help which he expected from the Leopoldine Society. Most of us, whether alumni of Fordham or not, would be hard put to it if asked to give a definition of the Leopoldine Society. It is true that Shea mentions this society more than once in his large four volume history. But it is not safe to assume that either every Catholic, or every alumnus of Fordham, peruses the American historian's

¹Leopoldine Records, Pt. XIV, p. 80.

four volumes. Moreover, Shea's description of the Austrian Society is very scant and unilluminating. What, therefore, was the Leopoldine Society in which the American bishop had so much confidence, and why did he hope so much from it?

The real founder of this body was not an Austrian but an American priest, Vicar General Résé of Cincinnati, afterwards Bishop of Detroit. He interested the imperial family, the nobility and Catholics generally of Austria, in the struggling faithful of the United States. The result of his efforts was the Leopoldine Association so called after a name frequent in the Hapsburg family. Bishop Résé took as its model the French *Annales de la Propagation de la Foi*, founded in the early twenties. The Austrian Society was from the beginning no less successful than the French and the generous alms of the Hapsburg empire had a great share in nursing and assisting the infant American Church.

What reason had Bishop Hughes to expect aid from the Austrian Society? We may say in general that the imperial house of Austria, and especially the Emperors Francis II and Ferdinand II who were its representatives about the year 1830, were uncommonly faithful Catholics. But the New York Bishop had more cogent reasons than this for his confidence in the Leopoldine Society. When he asked for assistance in 1840 he knew that the diocese of New York had received help from the Leopoldines before. In 1835 Bishop Dubois had made an appeal to Vienna, accompanying his request by a long and interesting account of the state of the diocese¹ Bishop Dubois' appeal was not in vain. In 1836, he received from the Archbishop of Vienna 6,000 florins; in 1837, 5,000 florins, and in 1838, 1,500 florins; in all 12,500 florins. During the same period Father Balleis received 800 florins; Father Raffeiner 1,500, and Father Neumann 85 florins, these being priests of the diocese of New York whose names have become historical. In four years, therefore, the contributions amounted to 14,885 florins or about \$7,500. This was quite a respectable sum in itself. But let us not forget that in 1830 the value of money was far greater than it is to-day in the United States, and may be estimated at perhaps two or three times as much. It is likely enough that most of the

¹A translation of this document will be found elsewhere in this volume.

money received personally by Bishop Dubois was spent for the seminary at Nyack, and for the seminary at Lafargeville, though we know from certain letters of Vicar General Raffeiner that some of it was applied to the needs of various rising parishes in rural New York. Bishop Hughes, therefore, had the most solid reasons for expecting assistance from the Leopoldine Association.

Were his hopes realized? The Bishop returned to New York not long after he submitted his memorandum to the Viennese prelate. As early as January 6, 1841, we read in a letter sent by him to United States Consul Schwarz in Vienna the following passage:

"I have the pleasure to inform you that I have received the chest containing the valuable presents brought for my diocese by the brig *Borrodino* from Trieste. Several objects have been greatly admired here especially the picture of St. Francis embroidered in silk which I awarded to the mother-house of the Sisters of Charity who greatly appreciate such works of art. Other pieces I gave to my newly consecrated German church in New York¹ which is small, it is true, but is not loaded with debt. . . . This newly dedicated church is the second German church in New York. . . .

"I can only praise my German Catholics. They have built a German church for themselves in Buffalo and bought a site for a church in Utica, although they have no German priest there. I thank God that the German priests working in this diocese are also good and zealous and regret that they are so few in proportion to the German Catholics. . . .

"All the money that I received in Europe I have expended on my college and seminary with the exception of fifty dollars which has been given to the new German church in New York and one hundred dollars to the church in Buffalo. Not a cent of the money received in Europe was given to the Irish exclusively. I assure you that it has been principally given in aid of my seminary and I am fortunate to have two professors and sixteen seminarians in the institution. There is also a teacher of the German language in the seminary. The construction of the house is completed and cost \$40,000 half of which has been paid. The support of the students is naturally a great burden but when

¹St. John the Baptist Church in West Thirtieth Street is meant.

I bear in mind that only by means of a seminary can so many needs of the parishes be satisfied and the spread of our religion secured, I feel the burden less and am ready to make every sacrifice.

"My situation is not the best because I am unable to pay all the money demands made on me and for that reason I am worried because I cannot always satisfy the most urgent demands. However, I do not lose courage but rely upon God's help and the generosity of the Leopoldine Society which will not refuse its assistance. The happy effect of our work will certainly appear in three or four years. We have already twelve girls' schools, taught by the Sisters of Charity. Almost every church, certainly every German church, has a school for boys in which religious instruction forms the principal part of the education. Next spring the Sisters of the Sacred Heart will meet a cordial reception here and devote themselves to pious works. All these beneficent measures I can only prosecute vigorously if the charity of your nation does not desert me. I therefore recall with pleasure the readiness of the Prince Archbishop of Vienna who assured me that he was ready to aid my needs in as far as it lay in his power. . . ."

So far Bishop Hughes' letter to Consul General Schwarz. From it, it appears that his reception at Vienna had been most cordial, that the Austrian Archbishop had not only promised to help him generously but had not delayed in carrying out his promises. From the accounts attached to the Leopoldine Reports we learn that in April, 1840, which is the date of Bishop Hughes' memorandum, he received the sum of 6,000 florins to which must be added 4,500 florins received in 1841; 5,000 florins in 1843 and 4,000 florins in 1844. In all 19,500 florins, equal to about \$10,000.

When we consider that the seminary grounds that constituted St. John's College and Seminary include all the tract of land belonging to the Fordham University and besides an area sold to the City of New York for the Bronx Park, and that, according to the statement of the historian Shea, the Bishop purchased it for \$30,000, it is plain how great a debt of gratitude the Catholics of the diocese of New York owe to their brethren of the Leopoldine Society. It paid for one third of the sum spent by the

Bishop for an area which to-day is valued not by the thousands but by the millions.

However, it is not to the money value of the gift to which we would draw attention. It is to its generosity, its promptness, to its timeliness and its freedom from national Chauvinism. The amount granted to the Bishop appears from his words to Mr. Schwarz was expected to be spent especially on the seminary which provided priests for the Austrians and Germans as well as for the Irish and Americans. We know from the account of the Leopoldine Society that special sums were allowed by the Society to aid the German congregations springing up at the time in the City or State of New York.

We are told the names of the priests who were the agents of the Viennese Society and know, moreover, that to the Society the American church owes not only the sums granted these men but in some cases their very presence in the United States. Among these men we find Father Adalbert Inama, an Augustinian canon who organized the German parishes of Utica, Salina and probably some other places¹; the Benedictine Balleis, whom many Brooklynites still remember as the pastor of the Church of St. Francis-in-the-Field; Vicar General Raffeiner, whose career has been effectively sketched by Mr. Meehan in Volume IX of the *HISTORICAL RECORDS AND STUDIES*, and greatest of them all John Nepomucene Neumann who after working for many years in northern New York became a Redemptorist and ultimately Bishop of Philadelphia.

From the text of our letter it is clear that the Leopoldine Society intended in the first place to consider the wants of the German immigrants and their churches. Bishop Hughes felt this. Hence the assurance that the money received from Vienna was spent on the seminary of the diocese; hence also the praise awarded to the German congregations in the diocese of New York. The Bishop's words show that he considers the attitude of the Viennese Society as entirely correct and the financial records of the Society prove that it dispensed its alms in no narrow spirit. According to its records thousands of florins

¹When Canon Inama received the sum of \$500 which saved the congregation of Salina from bankruptcy, he ordered that the 15th of August be forever celebrated by the parish as the day of commemoration.

were awarded to southern dioceses such as Charleston, New Orleans, Mobile, Nashville, Natchez and Richmond; nor was New England forgotten. Still, neither New England nor the South was at that period the home of many Germans and Austrians and the Leopoldine benefactions unquestionably benefitted above all their non-German Catholics.

When the German Catholics of the State of New York joined enthusiastically in the Diamond Jubilee of the Jesuit University they had an unquestionable right to recall how their countrymen seventy-five years ago generously came to the aid of New York's great Archbishop. According to his own testimony, without the help of the Austrian Society, a seminary for the New York diocese was at the time impossible. May the Americans, Germans and Austrians imitate their forefathers in generosity and religious spirit.

BISHOP DUBOIS ON NEW YORK IN 1836

(From an appeal for aid made by the Bishop of New York to the Archbishop of Vienna.)

This diocese includes the entire State of New York and the half of the State of New Jersey, one city of which is separated from New York only by the Hudson River.

The clergy, parochial and missionary, amounted to thirty-four in the State of New York and four in the State of New Jersey; total thirty-eight. Of these thirty-three are Irish or of Irish extraction; three are Germans; Canadians, probably two and I still expect three of these.

Among the inhabitants there are 2,000 unconverted Indians or such as were half corrupted by the sectaries, and 1,000 to 1,200 Catholic Indians. The Catholic Indians of the diocese inhabit partly the village of St. Regis near the border of the State of New York which is separated from Canada by the State line. There a Canadian priest is found who speaks the Indian language and to whom I assigned an assistant for the purpose of learning the language.

Of Protestants of every denomination the State of New York contains 1,863,506; New Jersey, 160,182; total 2,023,688.

The number of real Catholics it is difficult to fix as they belong to a diocese where the constant migration of the people from one state to another and from one county to another is constantly taking place. According to the generally accepted estimate which is supposed to be fairly correct they number 180,000 in the State of New York, 20,000 in New Jersey; total 200,000.

The paschal time here may be said to last throughout the year. The number of priests is not sufficient to allow them to hear a quarter of the confessions within the paschal time. Day laborers and other workmen who are mostly employed by Protestants cannot go to confession except Saturday evenings and Sunday mornings when the throng is so great that only a part can be heard. Many must wait for hours and find themselves obliged to go home without being able to approach the Sacrament of

Penance. Many cannot hear Mass for months and even for years because their employers do not allow them to leave work on Sunday mornings. If, nevertheless, they leave work, they are in danger of losing their employment; if they are out of work, they must starve with wife and children. In spite of all the difficulties, the zeal of all my Catholics exceeds belief. I myself, another salaried priest and my chaplain who receives an uncertain salary, hear three hundred confessions a week. Not a Sunday passes without giving Communion to at least a hundred faithful. The same proportion, I think, is to be found in other parishes. In the country, the scattered condition of the parishioners causes new difficulties. From eight to ten thousand children and about six hundred adults are baptized annually.

The State of New York contains 47,000 square miles, the part of New Jersey which belongs to the diocese 4,334 square miles.

The number of churches and chapels built in the City of New York is six and one is in the course of erection. We need twelve more churches if we had the means of building them, for more than half of the faithful hear Mass outside the vestibule. Altogether the diocese has thirty-three completed churches, four oratories, and more than fifty private houses in which Mass is said because there is no other accommodation. In New York there is neither college nor seminary. We are building a seminary on the Hudson, thirty miles from New York. It is reached from the city by steamboat in two or three hours. In the city, it was impossible to buy a site large enough for such an institution, the land being valued at from 250,000 to 300,000 piasters per acre. The Bishop, therefore, bought a farm of 160 acres for 10,000 piasters, which includes a quarry. In making the purchase he found a double advantage: First, to save the students from the temptations of city life, and second, to secure for the seminary an income from the farm. The building by this time is two stories high, but the Bishop was obliged to give up building through lack of funds.

We have no convents but hospitals for orphans, male and female, under the control of the Sisters of Charity. Also three free parochial schools maintained by the same Sisters. Of the orphan asylums two are in the city. One contains 160 orphans and receives some aid from the State (2,200 piasters) under the

name of free school. It consists partly of the orphan asylum proper and partly of another building which was willed to it. The other has eighty orphans and is supported by benefactions only, to which are added small contributions by the surviving parents. The house is rented.

The third orphan asylum is in Brooklyn, a small town separated from New York by a river. It contains only a small number of orphan girls and is properly speaking a school for poor children. It has no resources except charity. The fourth orphan asylum is at Albany and is supported by the State. Its situation resembles that of the Brooklyn asylum. The fifth is located at Utica, was founded by twelve zealous Catholics with an income of 600 piasters for two Sisters of Charity, ten orphan girls and a free school. Money is greatly needed to build a seminary and college in order to secure priests educated without temptation and distraction. Moreover 8,000 piasters to pay the debt on the ground; then money to build more than fifty churches. Land, materials and wages are very dear. Besides, our emigrants are very poor. The income of the Bishop amounts to 1,200 piasters, half of which is paid for the rent of his house. These details explain the need of so many expenses.

REGULAR INCOME OF THE MISSIONS.

The missions have only voluntary incomes which are small and uncertain; or in the cities where there are churches, an income is derived from the pew rents. The contributions of the French often amount to nothing. German and European immigrants coming from Catholic countries, who are accustomed to assist at Church services without payment, refuse all contributions, even conditional. It should be noted that they are very poor. However, as there are very many of them, they prevent all progress of the mission in places where they are numerous in as much as they throw the entire burden upon the small number of Americans and Irish who are unable to bear the load. The Irish immigrants act very differently. Accustomed as they are at home to support their pastors and pay for the building and maintenance of their churches, they show their willingness here also. Unfortunately they are so scattered, that it is impossible to bring them

together in sufficient numbers to provide for the parishes. Their efforts, moreover, are apt to be thwarted by being mingled with other nationalities.

As regards the pew rent, the only revenue of the churches in the city, three quarters of the congregation do not rent pews. It follows that this income hardly suffices to pay for one or two priests while five or six priests are needed. One or two priests, therefore, have to do the work of five or six, and are therefore unable to furnish the faithful the care, instruction and consolation which they need. The Cathedral, for instance, has only the Bishop and one salaried priest for 10,000 parishioners. How can two men suffice for such a multitude?

GENERAL REMARKS.

The diocese of New York as appears from a comparison with other dioceses, has unquestionably the largest population. Thousands of emigrants are annually attracted to New York by the conveniences of landing. Most of them are too poor to continue their journey into the interior. New York is the richest diocese for the Protestants and the poorest for the Catholics for the following reasons: The State of New York, one of the oldest English colonies after being settled by the Protestant Dutch was governed until the American Revolution under the hard English laws against Catholics. Consequently only Protestants could settle here. They took possession of all the lands and paid far less than their real value for them and that at a time when these lands were granted to everybody who could pay 30 piasters for registering the same. Catholics preferred to go to the interior of other States and colonies where they had greater religious liberty, especially to Maryland where the Jesuits still own considerable property. After the Revolution, Congress reserved to itself not only the donation, but also the sale of lands still to be disposed of in other States. Immigrants coming to America without capital could not so readily acquire real estate though in the more recently settled States they could more easily purchase property at cheaper prices.

The State of New York has no more land to dispose of. The lands were in the hands of the Protestants, reached great prices

and still continue to rise. To prove this I may state that a piece of land in the suburbs of about 200 square acres which we needed for a Catholic cemetery, cost 35,000 piasters or 75,000 francs and was later found to be too cheap by the seller who offered 50,000 piasters to buy it back. Protestant owners of a few acres of land, if they do not suffice for their purpose, sell the same on a rising market, divide the amount among their children, and place these at the head of factories and industries. These are the more doubtful investments as the rent and the salaries of the employees rise in proportion to the value of the investment. At this period thousands of European immigrants landed in New York encouraged by the fact that the establishment here of liberty of conscience had then become known in the Old World. At that time there was need of workmen and servants; wages were fairly high. Some Catholics took advantage of this state of affairs and saved up small fortunes. But soon the influx of immigrants caused a halt and many were without wages. This is the cause of poverty among the Catholics, and wealth among the Protestants in New York. I do not speak of certain European merchants that come here only as birds of passage, who stay here to make their fortunes and then return to their homes. Many of them fulfill their religious duties and are solicitous for the welfare of their souls.

The poverty of the Catholics of which Europeans have no conception, for New York is thought to be a very wealthy city, is responsible for our having so few churches and priests. This small number is growing less because of the difficulty with which useful and pious missionaries, that have a good command of the English language, can be obtained. The knowledge of the language, however, is absolutely needed in a Protestant country where Catholic priests must undergo a very severe comparison with Protestant ministers if they are not familiar with the language. It is therefore that I am so very anxious to build a college and seminary where the former should guarantee the existence of the latter¹.

It follows, hence, that we lack both priests and churches to teach and guide the emigrants that come here and that are not

¹Bishop Dubois is thinking of the conditions prevailing at Mt. St. Mary's, Emmitsburg.

too well instructed. They are forced to live with all kinds of Protestant sects along with their families in ignorance of their holy Faith. Their children turn Protestants, or become wholly indifferent. Would to God that those who are blessed with better fortune would not confine their religion to mere professions. People of this kind are plentiful in France where there is no lack of instruction and must be more plentiful here where they mingle with all kinds of sects which must produce materialistic views provided that their faith is not completely choked by sophistry. Still, there are always a great number of real Catholics who bring us great consolation. The number of converts considering the lack of priests and churches is astonishing. But God's grace works miracles and the number of converts in New York alone reaches from three to four hundred a year.

REVEREND CHARLES HYPPOLITE DE LUYNES, S.J.

BY CHARLES G. HERBERMANN, LL.D.

INTRODUCTION

The senior class, or as we were more pompously styled "The Philosophy Class of 1858" at St. Francis Xavier's College consisted of two boys, Henry Fitzsimmons and myself. But let no one despise the class on that account, for 1858 had doubled 1857; though we are inclined to speak with proper modesty when we remember that the class of 1857 consisted of the distinguished Monsignor Brann. Well, a class usually implies students, teachers and a classroom. To the students I have done justice. The teachers were two, Father Chopin, professor of philosophy and higher mathematics and Mr. Dandurand, professor of physics and science. Of Mr. Dandurand I wish to say that I have never come across a better professor of mathematics and science, nor a more upright, honest gentleman. Of Father Chopin I may remark that he was not a musician, but that he was a French gentleman not remarkable for beauty, nor for his skill in teaching, but a pious and self-sacrificing religious who died on Blackwells Island a victim of the cholera epidemic in the early sixties.

With classrooms we were sumptuously provided. Mr. Dandurand taught us in the physics room while Father Chopin taught us mental philosophy in the college library, and analytical geometry and calculus in his bedroom. The last remark is meant to be taken literally. The reader will understand that our manifold accommodations were due to the fact that on account of our small numbers and our modesty we were entitled to no worse. On the other hand if the Faculty had left the choice of our room to the class, I am convinced we should have voted for the library two to naught. It attracted us because we were fond of books, though not I must say of a book called "Fournier's Philosophy." Then, the library was roomy and airy and gave us opportunities while entering, to pick up some very popular reading. Poor Father Chopin was decidedly short-sighted and could

not see the difference between "Fournier's Philosophy" and P. T. Barnum's life of himself. If I were to say that I extracted much of the philosophy of what young men should not do from Phineas T. Barnum's volume I would remain strictly within the facts.

Having thus described the theatre of our exploits I must inform the reader that the library had the inconvenience of being exposed to invasions from the big-wigs of the College especially the parish priests of the church. We were utter strangers to these gentlemen and had a holy fear of them quite without reason as this narrative will show. Now one day when Father Chopin was busily engaged reading for us the text of "Fournier's Philosophy" while "Fitzy" was reading Walter Scott and I Phineas T. Barnum, the door behind us suddenly opened and forthwith we heard the weighty steps of the Reverend Father de Luynes of whom all the college students, and I may say without exaggeration, the rector and many of the College Faculty stood in awe. Why, I could not tell at the time and I never found out for, to me, Father Charles de Luynes proved himself to be a thorough gentleman and a man that would do no one wrong. Physically he was a magnificent man, and among the Jesuit Fathers that an acquaintance of sixty years made known to me there was but one who was his superior, Father Gockeln, later president of St. John's College, Fordham.

Father de Luynes was about six feet high while Father Gockeln measured some two or three inches more. Both of them were proportionally broad and both must be set down as very handsome men. Father de Luynes had a pair of eyes that pierced and brought discomfort to the wicked. The lineaments of his face were exceedingly pleasing and spoke of good nature and intelligence. His voice was a powerful bass which easily filled the old church of St. Francis Xavier and had no difficulty in penetrating every corner of the library. As he entered Father Chopin's sanctum, his voice rang out "Well gentlemen what are you doing here?" As Father Chopin did not answer I ventured to inform him that we were studying logic. "Let me tell you young men," he said in answer, "that you can learn more logic from two pages of Livy than from the whole of Fournier's book." As Father Chopin did not dispute this the old gentleman continued to bless

us with more of his philosophy of life to which we listened with interest, perhaps because it was novel, perhaps because it frittered away Father Chopin's hour of logic. At all events we made a favorable impression on each other as appeared in the sequel.

When we came to be examined for the degree of A. B. we were subjected to an unusual test. In 1858 the trustees of St. Francis Xavier's had not the power to confer degrees as the College had not yet been incorporated. To get the degree of A. B. therefore, we had to submit to a joint examination by the faculties of St. John's and of St. Francis Xavier's. When the fatal day came, Fitzsimmons and I were pitted against fourteen opponents and much to our astonishment Father de Luynes appeared among our examiners. I had every reason to be pleased for as the test progressed I was puzzled by an examiner who used some Latin word (we were examined in Latin) in a meaning unknown to me. After I had hemmed and hawed for a while Father de Luynes noticed the cause of my trouble and relieved me by suggesting that the word was used in such a meaning. This put me right, gave me courage for the rest of the trial and saved my neck.

We must now request our readers to skip a few years during which I was duly appointed teacher of the commercial class at my Alma Mater. It must have been in the year 1860-1861. On a certain day when the gods were not propitious to myself or some of the scholars I condemned myself to keep some of them in. I have since come to look upon this as a pedagogical heresy, and probably Father de Luynes had something to do with my conversion. For when on the afternoon in question I had fairly settled myself down to act as jailer, the ponderous voice of Father de Luynes was heard at the other end of the room asking what I was doing. I explained the situation, whereupon my friend suggested that I might let the poor fellows go and come with him to his room. It cost me no great struggle to accept his advice though I was a little apprehensive of what Father de Luynes might wish to see me for. However, accepting his invitation, I soon entered his sanctum.

It was a notable place though it was nothing but the traditional Jesuit chamber with a few individual peculiarities. The floor was bare, no sign of rugs or carpets. There was a plain

bedstead in one corner, a table in the middle, a standing desk with a crucifix diagonally opposite the bed and a stove near one of the windows. On the table were scattered a number of books apparently without order but Father de Luynes was convinced that as he knew the place where each book was there was no deficiency of order. I was duly invited to take a seat facing the stove while the old gentleman seated himself to the left of that article of furniture. I had scarcely been seated when he asked me "Do you smoke?" This question embarrassed me somewhat because, though I was some twenty years of age I was not known to my father to be a smoker. When Father de Luynes saw my embarrassment he remarked "But that is a foolish question; all Germans smoke." And he presented me with a "Cuban tobacco" as he called it. From this day forward, I was frequently a guest in the old gentleman's hospitable room. Whenever he wished me for what he called a symposium, he knocked at the door of my classroom and asked me whether I was at leisure at three o'clock and before long I looked upon the hour or so spent in the old Jesuit's room as one of the most enjoyable and profitable hours of the day.

Well, what did we converse about? Of all possible things in which he was interested and which might bring me instruction. He soon found out that I read the English and German newspapers and had a taste for literature, art, history and science. He was greatly interested in travels, especially in African travels which were the order of the day in the fifties and sixties. As I was librarian of the students' library I saw to it that Father de Luynes had the privilege of reading the works of Burton, Speke and Sir Samuel Baker. He greatly admired the daring and adroitness of Lady Baker. Schweinfurt, also, and his account of the African pygmies as well as Stanley's explorations he followed with much admiration. But geography was by no means the only science that interested him. He read the publications of Darwin and his school which reminded him of his Kentucky days when he contributed articles on Darwin's precursor, Lamarck, ridiculing man's descent from the monkey. He was also greatly interested in the Egyptian and Babylonian excavations and the linguistic investigations which brought so many interesting new facts during the sixties and seventies of

the last century. Of course, every new historical discovery was grist to our mill, as well as every philological discovery. As Father de Luynes was a profound biblical scholar, St. Paul's Epistles being his especial attraction, the theological movements of the day were not neglected.

But in the early sixties nothing so absorbed men's minds as our own Civil War. Like all the old Jesuits of the Kentucky colony that originally settled in Fordham, Father de Luynes became a patriotic American who took the greatest interest in the future of the Republic and his early American surroundings had captured more or less of his sympathies. These, of course, were purely theoretical and neither he nor his Jesuit brethren ever appeared at the polls. But the daily newspapers and the movements of the armies and the successes of the generals were an object of daily attention and much minute criticism. Frequently a good part of our symposium was spent in following the movements of the armies and we barely escaped becoming field-marshals.

To myself these confidences and discussions were of the utmost importance. They developed my tastes in various directions and every session was an exercise in logic equal to a discussion of two pages of Livy. What delighted me most was the broadmindedness of my old friend who while insisting upon what he thought correct was ever ready to weigh the claims of other opinions. Frequently after analyzing the situation for an hour or more we closed the survey by the conclusion of Father de Luynes that the country was safe. When I think over the advantages which our afternoon sessions in Father de Luynes' room brought me, I have no doubt that they were equal to those of a university education.

BIRTH AND EDUCATION

Now that I have introduced my dear old friend to the reader, he will undoubtedly ask me for the past history of the man. Of course, his name has convinced him that the old gentleman was a Frenchman and in a way the conclusion would be correct, for if nativity settled the question, Father de Luynes was certainly a Parisian by birth. But Father de Luynes was loud

in protesting against this. Even his father was not animated by great admiration for the French. The son frequently recalled his father's saying that no man could speak to a Frenchman without being interrupted. He had known only one Frenchman who could listen to a person without interrupting him and he was no Frenchman at all. It was Napoleon Bonaparte. In fact Father de Luynes was the son of Edward Joseph Lewins one of the Dublin United Irishmen who was sent to Paris in 1797 to negotiate a loan from the French government for the Irish patriots. In this he failed and Dr. William James Macneven, who was well known in New York at the beginning of the nineteenth century, took his place as Irish agent. Mr. Lewins remained in France. However, the reader can find an account of him both in the *Autobiography of Theobald Wolfe Tone* and in the *reminiscences of Thomas Addis Emmet*. Mr. Lewins and the other Irish envoys were attainted by the English government and Mrs. Lewins who had remained in Dublin was estopped from receiving any letters from her husband. To escape this inconvenience the husband thereafter addressed his letters to Mrs. Luynes the name of a well-known French family which had the effect of obviating the postal difficulty. During Napoleon's rule in France he conferred the privilege of using the particle *de* as a reward for some improvements in the silk manufacture which Mr. de Luynes introduced. This accounts for the later name of the family.

Both Mr. Lewins and Wolfe Tone were in General Hoche's camp when that commander died just before the expedition planned to invade Ireland was ready. In fact the General's death ultimately led to the abandonment of the expedition. Mr. Lewins, of course, was debarred from returning to Ireland and early in the nineteenth century Mrs. Lewins, now de Luynes, joined her husband at Paris. It was here that Father de Luynes was born in 1805. From Father de Luynes' account of the origin of the *de* in his name I inferred that his father's business lay in the direction of the manufacture of silk though the son never expressly declared this. At all events they seem to have become fairly prosperous. But the elder Mr. Lewins was too great a lover of Ireland to forget his native country.

When after Napoleon's fall the Duke of Wellington resided

for some time in Paris, Mr. de Luynes was taken by some of his friends to meet the Iron Duke, and the latter who had at the time no connection with the English government gave his visitor to understand that had he the authority he would favor his return to the Green Isle. But nothing ever came of this idea and Father de Luynes attributed this failure to the Whigs or Liberals in England. In fact the old gentleman had but a poor idea of the English Liberal statesmen as friends of Ireland, thinking that the Conservatives would be more likely to do Ireland justice than the Liberals. He had no confidence in the English Whig, not even in Gladstone. At all events the family stayed in France where the children received their education. Father de Luynes' elder brother Lawrence, who was born in Dublin, became a naturalized Frenchman, studied at the French university, and in after times was appointed *Chef de division au ministère de l'Instruction Publique* under Charles X. Mr. Lewins died in Paris in December, 1827 and his remains were interred in the cemetery of *Père la Chaise*.

Charles Hyppolite de Luynes after completing his classical course at the College of St. Stanislaus where he was a fellow student of M. Drouin de L'Huys¹ afterwards Minister of Foreign Affairs under Napoleon III, had resolved to give his life to the Church and become a priest. He therefore was received into the Seminary of Issy and afterwards of St. Sulpice where he was a fellow student of Lacordaire whose intimate friend he became. However, owing to delicate health or for some other reason he did not spend the entire time of his theological course in the seminary being accorded the privilege of living at home with his parents. What the Sulpician superior thought of Charles Hyppolite appears from the following words addressed to his brother Lawrence: "I have never seen a clearer vocation than that of your brother. He is the foremost of our students by his intelligence and his acquirements: he is so pious, so modest and so affable that he is beloved by all and excites the envy of no one. He can travel all over the world. He will come back just as pious and just as edifying as he is today."

The elder brother of Father de Luynes as we have already

¹He was the minister who was prevailed upon by Archbishop Hughes to forego recognizing the Southern Confederacy.

stated was *Chef de division au ministère de l'Instruction Publique* under Bishop Frayssinous, who was the minister of education and religion, and who seems to have been a great friend of the de Luynes family. When he was near the end of his theological studies, Bishop Flaget of Bardstown came to St. Sulpice to call for clerical recruits for his diocese and made a profound impression on our young theologian who resolved to leave France and Europe and devote himself to the American missions. After his ordination he felt it his duty to call upon Bishop Frayssinous and was received very kindly by that prelate who promised to further his interests during his future career. When Father de Luynes told me the story he added: "Well, like a young fool I told him that he could not do anything for me as I had promised to devote myself to a missionary life in the United States. But young fellows have this way of looking at things. When they grow older they find that no matter in what position, they can make use of their friends." Still, the story proves that my friend had no ambitions when he came to America.

A few days after his visit to Monseigneur Frayssinous, Father de Luynes left France to pay a farewell visit to his mother whom he devotedly loved. When in London on his way to Dublin he took up a paper while dining at a chop house and, "what do you think did I read Doctor? I read of the expulsion of Charles X and the fall of the ministry of which Monseigneur Frayssinous had been a member." The old gentleman had very little respect for Charles X but greatly regretted the fall of de Frayssinous. The position of minister was offered to his brother Lawrence, he told me, but the elder de Luynes chivalrously refused the tempting offer.

Father de Luynes dwelt with great enthusiasm on his last visit to his mother whom he was not destined to see again. After bidding her adieu he sailed to the United States and reported to Bishop Flaget at Bardstown in the Spring of 1833.

A MISSIONARY IN KENTUCKY

A cordial welcome was given Father de Luynes by the venerable Bishop of Bardstown, Monseigneur Flaget, who soon after his arrival appointed him one of the professors in the

seminary. He spoke of his seminary experience with much interest. He did not agree in all respects with Bishop Flaget's management of the seminary which in some ways he thought was too stern while in others he was not severe enough. I recollect that Father de Luynes thought that the absolute prohibition of smoking among the elder seminary students in a place like Kentucky appeared to him petty and he remembered with satisfaction that he had provided a German student, who subsequently became the distinguished Father Ferneding, Vicar-General of Cincinnati, with the means of satisfying what Father de Luynes considered to be a national necessity.

It was probably while at St. Joseph's Seminary that he became acquainted with such men as Fathers Badin and Nerinckx and with the Sisters of Nazareth. Of all these he spoke with great admiration whenever he mentioned them. Still, the seminary was not destined to be his field of labor for very long, for only two or three years after, in 1835 or 1836, he was called as assistant pastor of the cathedral at Bardstown. About this time Mr. Benjamin J. Webb began to publish a weekly, the *Catholic Advocate*, which was encouraged and supported by almost all the Catholic clergy of prominence in Kentucky, among others by Father de Luynes.¹ In 1838 he became sole editor of the *Catholic Advocate* and shortly before his death he still spoke with great interest of his contributions to that journal. He especially spoke of some papers in which he ridiculed Lamarck's theory of man's descent from the monkey, which in a somewhat different form was renewed in the sixties by Darwin. His connection with the *Catholic Advocate* ceased about the year 1841. However, after 1836 and especially after 1840 when he became chief pastor of the Bardstown cathedral, he principally occupied himself with the care of his flock and an excellent pastor he was. Let me quote Mr. Webb on this point:

"He was admirable as a pastor and for the greater part of his after-life of thirty-seven years, he was engaged principally in pastoral work. Loving all in God, he left nothing undone whereby he could possibly render his ministry profitable to the

¹We are indebted partly to Father de Luynes' conversation, and partly to Webb's "Centenary of Catholicity in Kentucky," Louisville, 1884, for our account of his Kentucky experiences.

people. In Bardstown he was especially known and honored for his benevolence. Having wherewith to relieve distress, no worthy person was ever known to apply to him in vain. His advice, always judicious, was at the command of all who sought it, and the very tones of his voice, so indicative of the heart's sympathy, were full of encouragement. He was an interesting speaker always, and at times an eloquent one. As a writer, he was at once graceful and forcible. He appeared to have an intuitive knowledge of what was best to be said, and his judgment was never at fault in respect to the most suitable manner of expressing it."

As Webb tells us he made use of the means that he derived from his family in furthering every worthy cause whether Catholic charity or Catholic literature. Like all the Kentucky missionaries of this period, sick calls often took him away many miles from the cathedral, and like Badin and Nerinckx he was often to be seen on horseback going on sick calls. When rector of the cathedral he had a fine mare of which he was very fond. Its fate worried him even thirty-five years after. In one of our talks he told me that when he entered the Society he left his mare to his successor. "What do you think, Doctor," he asked me "they did with the mare? They sold her, and of all men to a tailor, to the ninth part of a man. If I had foreknown this, I would have hamstrung her."

The first Fathers of the Society of Jesus entered Kentucky at the invitation of Bishop Flaget about the year 1831. Some three years afterwards they took charge of St. Mary's College, Marion County, Kentucky, founded by Father William Byrnes, a secular priest. From the start Father de Luynes, who at the time was pastor of the Bardstown cathedral had shown the Jesuits the utmost attention, keeping one of them, Father Nicholas Petit, as an assistant in his house. The relations between him and the Jesuit Fathers broadened and widened as more of them came to Kentucky, and this is not surprising when we bear in mind that among the Fathers that came to the State were an unusual number of brilliant men. We need only mention Fathers John Larkin, Augustus Thébaud, William Stack Murphy, and Michael Driscoll, to convince those familiar with the history of the Jesuits in New York that St. Mary's College in

Marion County was blessed with a singularly capable faculty that must have powerfully attracted a man like Father de Luynes.

We are not, therefore, surprised to find that they exerted on him a strong attraction and that a character such as his, naturally unselfish and idealist, should have been strongly drawn towards their order and themselves. Even to the end of his life, he always spoke with marked enthusiasm of Father Larkin and Father Thébaud, and to the last he was a loyal son of St. Ignatius. So it came about that on September 15, 1841 he betook himself to the Jesuit novitiate at St. Mary's, being, as Webb tells us, the ablest of the Fathers that joined the Society in Kentucky. His novitiate seems to have been shortened, or at all events irregular, for in 1842 we find him associated with the faculty of St. Mary's College which at the time consisted of Father John Larkin as President, William Stack Murphy, Augustus Thébaud, Simon Fouché and Michael Driscoll. Surely a strong body of men and scholars.

The days that Father de Luynes spent at St. Mary's were for him days of unusual happiness and for the College the period of its greatest prosperity. The institution was frequented by as many Protestants as Catholics and from its halls went forth according to Webb, Governor J. Proctor Knott of Kentucky; Judge John E. Newman of the Nelson Circuit Court; Mr. James Clarke a son of the then Governor of the State; Lombard Roman, Esq., of Louisiana, of a family which gave a governor to that State, and the Honorable Zachary Montgomery of California. Mr. Webb omits to mention a pupil of Father de Luynes' of whom he often spoke to me with admiration and who certainly as a lawyer outranked most of the jurists spoken of by Webb, the Honorable H. Garland of Arkansas, subsequently Attorney-General in President Cleveland's Cabinet. The training he received as scholar and lawyer at St. Mary's proved satisfactory to him as appears from the fact that though not a Catholic he sent his son to Georgetown College.

At Lebanon, Kentucky, Father de Luynes taught the Latin classics and it was here that he became so pronounced an admirer of the historian Livy.

NEW YORK AND SOUTH AMERICAN TRAVELS

In 1846 the Jesuit Fathers left Kentucky to take charge of St. John's College, Fordham, in accordance with the agreement made between Archbishop Hughes and the Jesuit Provincial, Father Boulanger. Father Augustus Thébaud became the first Jesuit president of St. John's College, Fordham, and the rest of the faculty of St. Mary's College, Lebanon, Kentucky, gradually found their way to New York, among them Father de Luynes. He was temporarily sent to help Father William Keegan at the Church of the Assumption in Brooklyn. Returning thence, he was attached to the newly bought church in Elizabeth Street in the basement of which Father Larkin opened the elementary classes of the College of the Holy Name. Father de Luynes was not destined to remain there very long. On January 22, 1848, when, as he told me, he was just returning to the basement to hear Confessions, he, as well as some of the other priests, discovered that the church was on fire. Notwithstanding the efforts of the Fathers and their friends, Catholic and non-Catholic, the entire building was burned to the ground and Father de Luynes' occupation was gone. While the school found hospitable quarters in the basement of St. James' Church, the parish priests were scattered right and left. Father de Luynes was invited to assist the Reverend Joseph Schneller of St. Paul's Church, Brooklyn, and spent some very pleasant months as his assistant and guest. In the summer of the same year he was sent to Utica and there became acquainted with the Devereaux, the Kernan, the Lynch and the McCarthy families.

Meantime the Provincial and his advisors had been seeking a site for a new college and church in New York. After leaving their temporary home in the basement of St. James' Church, they removed the school of the Holy Name for a time to No. 77 Third Avenue. Finally a definite site for the new establishment was chosen on Fifteenth and Sixteenth Streets between Fifth and Sixth Avenues where the architect Rodrigue superintended the building of the new church and college. The New York Jesuits under Father Larkin had become very popular since the Elizabeth Street days. But being penniless when

Father Larkin came to New York and having lost their all by the Elizabeth Street fire, where were they to get the money needed to pay for the new church and college? The resources of the Catholics of the diocese of New York were at this time strained to the utmost so the Jesuit Provincial resolved to appeal for charitable aid to the better situated brethren in Spanish America. He dispatched on this begging mission Father Charles Hyppolite de Luynes and Father Charles Maldonado. They made an appeal to the Catholics of Mexico in 1851-1853. In the retrospect of his life in which Father de Luynes sometimes indulged during our symposia, he always spoke with the warmest gratitude of the people of Mexico and above all of the people of Guadalajara and their Bishop who invited him to be his guest at the episcopal residence. At times he adverted to the peculiarities of these semi-civilized people and spoke warm words of sympathy for their virtue and their faith. He witnessed the celebration of the festival of Santiago in the Cathedral of Guadalajara, where as a part of the ceremonies a man garbed as Santiago in military costume rode up the main aisle of the cathedral. "Of course," he would say, "I would not dream of introducing this custom in New York. But on the people of Mexico these celebrations make an excellent impression and do no harm. It would be mere narrow-mindedness, therefore, to disturb these innocent festivities, as it would be to interfere with the Santa Claus celebrations in Holland or in Germany."

The appeal of the two Jesuit Fathers resulted in a notable amount of alms. At the end of the year 1853 Father de Luynes was able to relieve the new Church and College of St. Francis Xavier of some \$15,000 of its debt and as a gift for St. Francis Xavier's and Fordham brought a number of sacred pictures which, I am informed, are still faithfully preserved at the College and in the University. Besides the material donations, Father de Luynes derived great profit for himself and the Church from his Mexican journey. It opened his eyes to the conditions civil and religious of our neighboring republic. It gave him a perfect command of the Spanish language, which was of the utmost advantage to the Spaniards residing in New York and vicinity, and to the Church authorities of the diocese.

It partly led to his further employment in the field where he had been so successful. For the year 1853-1854, however, he was appointed to do parochial work at the Church of St. Francis Xavier whence he was transferred to St. Joseph's congregation in Troy, New York for the following year.

The year 1855 threatened the zealous priest with a new danger and one which to him was in every way to be deprecated. He had chosen the missionary life in the United States and renounced all ambitions and honors when he left France. He had confirmed his intentions in this regard when he became a Jesuit and now that he was fifty years of age, he was threatened by the episcopal mitre. After the death of Bishop England in 1844, his name had been mentioned for the Diocese of Charleston but on that occasion his friend Vicar General Reynolds of Bardstown had been named for the see. Now on the death of Bishop Reynolds, Father de Luynes was again proposed for that dignity, and in fact the first he knew of his proposed promotion was the report that the Roman Bull appointing him bishop was on the way to New York. No time was to be lost and at his urgent request his superiors resolved to enable him to escape the mitre. He was sent to Chile on a begging mission similar to that in Mexico a few years before. In his conversations with me he rarely spoke of this new mission, and my impression was that though it had been successful, he was less edified by the people of Chile than by the Mexicans.

The see of Charleston remained vacant until 1858 when Bishop Lynch was appointed. But Father de Luynes had returned to the United States even before the Bishop's consecration.

In 1856-1857 he was again parish priest at the Jesuit church in Troy and then returned to St. Francis Xavier's which remained the field of his labors with the exception of a short trip to Cuba until his death. Even Benjamin J. Webb in the work quoted above remarked that our friend was especially fitted for the duties of a parish priest and Providence had destined him to spend the greater part of his priestly life as a pastor. This, therefore, seems to be the place to spread before our readers a picture of his pastoral activity.

FATHER DE LUYNES AS A PASTOR

As Father de Luynes spent so many years of his priestly life both in Kentucky and especially at St. Francis Xavier's as a pastor of souls, this sketch would be incomplete without an attempt to make our readers acquainted with his methods as a parish priest and here we begin by stating that he impressed all that knew him with his unusual earnestness and piety. All that had the happiness of assisting at the nine o'clock Mass which he regularly said in the basement of St. Francis Xavier's Church for the children of the parish, were profoundly impressed by the dignity and recollection of the old priest. He rarely took less than a full hour to offer the Holy Sacrifice and this, be it remembered, without sermon or announcement. The Canon of the Mass especially was said with a solemnity that impressed all those who assisted thereat. The same earnestness marked him in the performance of other liturgical functions such as the giving of Communion and the hearing of Confessions as well as when he administered Baptism or Marriage. The same solemnity characterized his activity whenever he appeared in church though, we may add, that he was denied any musical gifts. When circumstances required him to sing at the Church service he made no attempt to lead his hearers to think that he was an artist. He simply read the text in a loud voice. However, as might be expected from so original a man, he had his likes and dislikes even in the choice of his liturgical work. No priestly work was he more fond of doing than baptizing children. He was sure, he said that christening the babies would bring them nearer to God and to salvation while he was not so sure that marriage would always result so happily. He was therefore always willing to exchange the duty of marrying with that of administering baptism, a fact well known to his colleagues at St. Francis Xavier's.

To many persons not well acquainted with him, Father de Luynes' nature seemed to savor of the aristocratic. His appearance and bearing, as well as his language and voice, were those of a man in authority and naturally exercising authority. It is true also that he attracted the upper classes of Society to whom he always showed due respect. Among the Spaniards,

whether they were settled in New York or travellers, he was especially popular and in his day most Spaniards in New York were of the wealthy and aristocratic classes. This may be partly explained by the fact that up to his death my friend was the only Catholic priest in the Metropolis speaking Spanish, and it was a pleasure to hear him utter the Spanish *caramba!* when he wished to assert something emphatically. The Irish merchants also had great respect for him, as well as some of the foreign consuls. I remember that he was especially friendly in the sixties with the Austrian Consul whose daughter married one of the young Havemeyers. Another prominent layman with whom he was on terms of intimacy ever since his Kentucky days was William Shakespeare Caldwell who in a sense may be called the founder of the Catholic University at Washington. Mr. Caldwell one day interrupted our symposium in Father de Luynes' sanctum and when I met him next, he told me that Mr. Caldwell had come in to consult him about his last will and testament. It turned out after Caldwell's death that no part of his fortune went to the Jesuits. This was characteristic of the Jesuit Father.

We may naturally add a word here about his clerical friends. I have no hesitation in saying that to my knowledge he was on the most pleasant terms with all the clergy both in and out of New York, especially with the prominent dignitaries who were the friends of his early American days. Archbishop Spalding, whom we had known in Kentucky, when about to send his nephew, the future Bishop of Peoria, to Europe for his theological studies advised him to consult the old Jesuit Father before starting. With Bishop Reynolds of Charleston he cultivated the most friendly relations, and the same may be said of the Bishop of Richmond, Mgr. McGill. It was delightful to see how the relations between the old gentleman and the first Cardinal of New York evidenced the most genuine respect on both sides, mingled with the most courtly homage on the part of the Jesuit. Among the New York secular priests, Rev. Doctor Cummings of St. Stephen's was a friend of his as well as Vicars General Power and Quinn.

Of his own brethren he was delighted when Fathers Larkin and Thébaud came to visit him as well as many others. But

one visitor I must not pass over without saying a word. This was the great missionary, Father de Smet, whom I met in Father de Luynes' room and whom Dr. Engelhardt and I had the pleasure of guiding through the College Museum. Engelhardt, who was a capable mineralogist, showed some osmium-iridium which he had recently received from the West to the distinguished Netherlander. Father de Smet recognized the mineral at once, and knew that it was used in the manufacture of the nibs of gold pens. He told us that he was acquainted with a spot in the prairies where he could get several loads of the substance. Dr. Engelhardt with the instinct of a mineralogist asked the missionary why he didn't secure the prize. "Because," said Father de Smet, "I love my Indians too well. If I made known the hiding place of the iridium, the Indians would fall victims to the greed of the whites."

From his friendship with men of distinction, clerical and lay, our readers must not draw the inference that Father de Luynes was in any sense of the word an aristocrat. On the contrary, kindness and charity were essentially the foundation of his character and he shrank from hurting the feelings of the humblest as well as of the most distinguished. I have often seen him in the church parlors of St. Francis Xavier's conversing in the most pleasant way with the simplest and lowliest of men and women. It sometimes happened that when he was hearing Confessions some important person, lady or gentlemen, called at the parlor and desired to see the pastor. He made it his unvarying practice never to leave his confessional but sent word to the visitor that should he wish to see him urgently, he might come to the confessional and take his turn among the faithful. No doubt in New York, no less than in Bardstown, he was ever ready so far as he could to aid his friends and the poor with word and deed. I can bear witness to this as far as my friends and I are concerned. To myself he gave letters of introduction that were of the utmost service to me and not long before his death he made my friend, Mr. John A. Mooney, acquainted with his nephew Monseigneur de Luynes, Professor of Chemistry at the Sorbonne. On his return, Mr. Mooney related to me what a cordial welcome had been given him by the Paris professor.

How careful Father de Luynes was to fulfill his duties to the parishioners and even more than his duty is illustrated by an occurrence which happened not many years before his death. He was called to the parlor one evening where a man in a state of great excitement declaimed about the negligence of the priests in attending the sick, cursing and swearing in the most shocking fashion. My friend made some inquiries and found that the man belonged to a different parish and therefore had no right to the service of the Jesuit Fathers. The good old priest, though he could on occasion give proof that he was not without a fair share of holy wrath and though he felt outraged by the scandalous behavior of the applicant, immediately dressed and accompanied the man to his house. "I was afraid," said he, "that God would punish the fellow and perhaps the person whose messenger he was for his blasphemy." Therefore he did what he strictly speaking had no right to do, and gave the last rites to the sick person at home. This was at a time when all the New York clergy were laughing at an incident which happened only a few months before. On this occasion a dame carefully veiled and muffled came to summon the priest to a sick person's bedside. The priest forthwith accompanied the messenger who introduced him to the parlor of the patient where he was received by the family and then led to the room adjoining where a sick woman expected him. Everything went off smoothly and correctly. The clergyman returned to the parlor but before leaving wished to bid good-night to the person who had summoned him. When he asked to see the messenger he was told that he had just administered the last sacraments to her.

I need not assure the reader that a pastor so orderly and regularly saw to it that in his day the Church services at St. Francis Xavier's were punctual, that the church always invited the faithful by its order and neatness and that the congregation was treated with respect and politeness. Collections were announced rarely and briefly. And withal, or perhaps because of the modesty with which the people were asked to contribute, the requests of the pastor were answered with singular generosity. But we must note that Father de Luynes in this only followed the custom of the parish. Under such a régime the congregation flourished. The church was filled by worshippers at every

service. What contributed to the prosperity was the fact that the pastor and his assistants were impressive preachers. I do not use the word orators because neither Father de Luynes nor any of his colleagues in the ministry aimed at high-flying oratory. But they were earnest speakers, practical and clear and, let me add so far as Father de Luynes was concerned, rather inclined to be lengthy.

He held that no man could say anything worth saying in less than an hour, a contention which would not have been supported by all the faithful. But his sermons which he often preached on some text of St. Paul were delivered with vigor, in plain fluent language. Often he wrote these addresses, at least in earlier years. Only a year or two before his demise he presented the manuscripts of some of his sermons to his clerical friends. In later years, he was a very correct extempore speaker. It was quite in accordance with his habit of self-criticism, that on more than one occasion, he had a stenographer take down his address, not for publication but merely to ascertain whether he did any violence to the Queen's English. The experiment turned out to his satisfaction. I knew this fact from the stenographer, a court stenographer, Mr. Farrell Dowd.

I have already said that Father de Luynes was not a musical artist. Yet during his pastorate he kept up the reputation of the church for fine Church music and to some extent watched over it personally. One day I remember he invited me to listen to a new bass that had been recommended to him and we took our place behind the altar. The singer was the famous Bohemian artist, Weinlich, whose voice might justly be called phenomenal. He sang one or two selections. The deep passages pleased the pastor, but the higher strains elicited from Father de Luynes the criticism that they sounded like an elephant dancing. However, Weinlich was engaged.

We may sum up our account of Father de Luynes' relations to his friends as well as to his subordinates by saying that it was his earnest endeavor to render justice to all and to give umbrage to none. He strove to treat others as he expected others to treat him. Of his relation to his brethren of the Society, we may say, that they were most cordial. He loved his Order and was most punctilious in fulfilling his duties toward it.

But at the same time, he was in no respect narrow-minded or bigoted. For the Orders he showed the most sincere respect especially for that of St. Francis of Assisi. I well remember that a couple of years before his death he had himself invested with the Cord of St. Francis.

On the other hand, notwithstanding his years, he looked for no privileges in his own Order. To the end he brought all presents to the superior of the house who, of course, regularly assigned them to the venerable Father for his use. But this never led him to pre-suppose his superior's consent. He freely exercised the rights guaranteed him by the Jesuit rules and in doing so was in no wise controlled by human respect. When the Visitor, Father Sopranis, asked him for a letter of introduction to his old friend the Bishop of Guadalajara he did not hesitate to decline as he was authorized by the rules of his Order to do. And we may add that the modest exercise of his rights called forth no censure on the part of the Visitor or of his superior at Rome. At the same time it was touching to witness the recognition with which he received any courtesy and kindness shown him even by the simplest of his brethren, especially by the lay Brothers of the Society. On the whole, he impressed me as a strong, vigorous man conscious of his duty to his God, his Church, his superiors, his country and his neighbor, but no less conscious of his duty to himself, always courteous, always observant of the law and respecting the rights of others without sacrificing his own.

THE END

Father de Luynes was not a stranger at St. Francis Xavier's when he took up his residence there in 1857-1858. He had been repeatedly detailed to labor in the then only Jesuit parish in the Metropolis. He gradually became acquainted with all the prominent families in the parish and he was the highly esteemed friend of the Olwells, the Mariés, the Birminghams, the Hargouses, and in fact, of all the people of the parish prominent or humble. As a rule the President of the College was also the Rector of the church. But in practice the older parish priests regulated the government of the parish. For several years Father de

Luynes was even titular pastor. But that hardly altered the duties of his position. During this period the parish of St. Francis Xavier ranked as one of the most prosperous, if not the most prosperous congregation in the city, notwithstanding the fact that it was also the period of the Civil War.

We have already said so much about Father de Luynes in the character of a parish priest that it is unnecessary to further enlarge on the subject. Suffice it to say he and his colleagues were respected and beloved. The church was crowded not only on Sundays and holidays but also during the week. Even the non-Catholics were allured by the distinction of the services and for a time the Sunday Vespers brought throngs of Protestants to the church who were attracted not only by the music but also by the eloquence of the preachers.

Meantime Father de Luynes, notwithstanding a chronic dyspepsia, led a happy life among his brethren and his flock. It was only after 1876 when he had passed the biblical three score and ten years that he began to feel the burden of his position. The Rector of St. Francis Xavier's has accorded me the privilege of laying before the reader an account of the last days of Father de Luynes found in the letter written by the Rector, Father Henry Hudon, to my friend's surviving brother, Lawrence de Luynes immediately after Father de Luynes' death. It reads as follows:

"The feast of the Holy Name of Jesus on last Sunday opened to your venerable brother the gate of heaven. He had always desired to die on one of the feasts of Our Lord. Some years ago he spoke of the Ascension of Our Lord. His father, he said, died on that day, and he had almost a presentiment that he would die on the same day. God willed it otherwise. Chronic gastritis, of which he suffered so long, left his faculties unaffected until the last day. A fortnight before his death, his voice was strong and sonorous as always; his appetite and sleep were good. We could hope, if not for his cure, at least for a marked improvement.

His faith always strong, deep and lively grew more pronounced as the end approached. He spoke of the infinite mercy of God and recalling his fifty years of priesthood and his thirty-seven years of loyal service in the Society of Jesus, he looked forward

to the judgment of Christ by the light of a calm and loving fear. Filled with a manly and nobly enlightened devotion to the person of Our Lord Jesus Christ, he at times uttered weighty and lofty words in which he expressed with a rare precision St. Paul's thought, *Cupio dissolvi et esse cum Christo*. At the beginning of the month, he received Extreme Unction after asking forgiveness from all those whom he might have offended. About the same time he was obliged to receive Holy Communion as a Viaticum which up to that time he wished to receive fasting, though sometimes with great suffering. Three times the most Sacred Body of Christ was brought to him, this was the expression which he used himself, and up to the delirium which overpowered him towards the end of his last week, his hallucination had reference to the reception of the Holy Viaticum.

Faithful to God and man to the end, he deserved that men should remain faithful to him. In truth, without speaking of the community which extended to him the most assiduous care, his outside friends, those whom he had consoled in grief or strengthened in their difficulties, hastened to his bedside. Above all two gentlemen, Mr. John A. Mooney, who recently wrote to you, and Doctor Herbermann, acted as volunteer nurses and, what is more, knew how to entertain and interest him according to his intellectual and religious tastes. They were with him on Saturday evening when he gave the last sign of consciousness. Several times he had kissed the crucifix which was presented to him. But at eleven P. M. he seemed no longer to understand. His great intelligence was eclipsed at the approach of light everlasting. At four o'clock in the morning, without agony, without death rattle, with three deep sighs, his soul passed away. The poor body reduced by disease showed more markedly his massive brow and head, with its few white hairs. In our parlor where his mortal remains were laid out, more than one touching scene was observed. He had changed so much since his illness. The father, the frank, noble and upright friend was no more. We should not bewail him, it is true, but for those whom he left behind the loss is cruel. . . .”

REVEREND ANDREW FRANCIS MONROE, S.J.

BY CHARLES G. HERBERMANN, LL.D.

While I was a member of the Faculty of St. Francis Xavier's College, I had the honor and pleasure of being associated with many interesting and able colleagues. In Volume VII of the HISTORICAL RECORDS AND STUDIES I have set down my recollections of my old teacher Father Joseph Shea. In the last number I have introduced our readers to Father Simon Fouché. But during the eleven years that I taught at the College of St. Francis Xavier I met with many more gentlemen whom I found to be not only remarkable for their virtue and ability but also interesting by their characters and careers. There was Father Charles Hyppolite de Luynes, who notwithstanding his French name, was a patriotic Irishman, a superior theologian, an omnivorous scholar, familiar by personal experience with both the old and the new world and a warm-hearted friend. There were Fathers Larkin, Driscoll, Moylan, Durthaler, Loyzance, Duranquet and many others, whose memory would be a source of instruction and edification to succeeding generations. On the present occasion, however, I will present to our readers an old friend who has more than one claim to their attention, Father Andrew Francis Monroe.

My acquaintance with him began in the year 1864 when he came for the first time to St. Francis Xavier's. While we all knew when he became Professor of Rhetoric that he was a nephew of President James Monroe, no one who met him in the halls of the College would ever have noticed anything in him that would associate him with pride or self-consciousness. Though he was a scion of one of the first families of Virginia and a nephew of the fifth President of the United States, he met all his colleagues as a plain affable gentleman and an unpretentious democrat. That he was not a commonplace man appeared almost immediately. One felt that he had something peculiar about him and it took no great while to find out his peculiarities which he never sought to conceal. *Jack Tar* was written over his bearing,

his conversation, his jolly open address, his attractive modesty. But he had also other peculiarities that plainly showed him to be an old sailor, for instance, he had not given up his habit of whittling, and a very skilful whittler he was. He was quite a sociable man and he might often be seen pacing the yard in company with three or four of the Jesuit Fathers and scholastics. He was a good listener but an equally good talker, fluent, but without airs. Among the college faculty he was always known as "The Captain", not that he assumed special authority but because his nautical character forced itself upon their attention and in fact was always present to his friends.

Andrew Francis Monroe was a Virginian, born at Charlottesville, March 5, 1824, the son of President Monroe's brother Andrew. His childhood and youth were that of a young Virginia gentleman reared in the country. His religious education was that usual in the Virginian families of the time. However, the influences surrounding him were by no means narrow or bigoted. His uncle, we know, like Washington and Jefferson, was an open-minded man as he showed when the Abbé Dubois, afterwards third Bishop of New York, presented to him the introductory letters of his French friends. Father Monroe's uncle invited the Abbé to become his guest and he remained at the Monroe home for quite a long time. We have no reason to think that Andrew Monroe was less liberal than his brother. We may infer this also from the fact that Father Monroe's elder brother, Colonel James Monroe, became a convert to Catholicism though, of course, he can have exerted no influence in favor of Catholicism on his young brother during the latter's residence at home, for when Andrew was born James had been in the United States Army well nigh ten years.

When Andrew Francis reached the age of seventeen, he resolved to serve his country in the navy. Accordingly a friendly Congressman from Kentucky nominated him to a midshipman's place in 1841. He did not go to Annapolis as is stated in some biographies for Annapolis was not opened until 1845. His first duty as a midshipman, the official records tell us, took him to the Mediterranean on the sloop-of-war *Fairfield* which he later exchanged for the frigate *Brandywine*. This was in the years 1841-1842. The voyage made a great impression on him.

More than twenty years later he related to me how in the course of it he visited Pompeii. Some seven years before, Bulwer Lytton had published his famous novel, "The Last Days of Pompeii," and young Monroe read it just before he proceeded to the buried city. He told me that while exploring the ruins he had been able to identify almost all the places spoken of in the novelist's description of Pompeii, so faithful were they.

Having returned home in 1842, he was detailed to the Independence whence he was transferred to the frigate Raritan which took him to South America where he stayed for the next two or three years. He was ordered home by the way of the West Indian squadron and sent to Annapolis, which had meanwhile been opened, in 1846-1847 to prepare his examinations for promotion. Having passed these successfully and been advanced to be passed midshipman he took part in the Mexican War on the bomb brig Hecla. After the war, he served for a time in American waters and visited London on the occasion of the World's Fair in 1851. On his return, he was promoted to be lieutenant and attached to the North Pacific Surveying Expedition. It was while on this expedition that he became a Catholic.

An anonymous writer in the *Fordham Monthly*, 1891, p. 38, informs us that from Father Doucet, at that time professor of rhetoric at St. Francis Xavier's, young Monroe received a life of St. Francis Xavier when he departed on his trip to Japan. But according to the author of Father Monroe's life in the official history of St. Francis Xavier's, Father Monroe's conversion was largely due to the influence of his brother, Colonel Monroe. He was next ordered to join Commodore Perry's Expedition which opened Japan to the United States.

While visiting the ports of China and Japan he wrote a number of letters to the New York *Freeman's Journal* describing the missionary churches seen by him on the route. This so impressed the editor, Mr. McMaster, that he did not hesitate to tell the young author that he belonged in the sanctuary rather than to a man-of-war. The editor proved to be right and Lieutenant Monroe did not wait long before he exchanged the man-of-war for the sanctuary. In August 1854 he sought the novitiate of the Society of Jesus and having been admitted in 1856 he studied first philosophy, and from 1858 theology at Laval in France. Among his

fellow students in theology at Laval were Father Bernard O'Reilly and Father Patrick F. Dealy. He was ordained to the priesthood in 1860 at Montreal where he was prefect of discipline. The following year (1862) brought him to St. John's College, Fordham, where he was professor of physics, astronomy and mathematics. He taught the same subjects the next year at Montreal, and then went back to Fordham, employed in the same way. He was at the same time chaplain of the Ursuline convent in Morrisania. In the fall of 1864 he was named professor of rhetoric at St. Francis Xavier's.

I was at the time a young fellow in the middle twenties probably dull and sober enough. But "The Captain", who was just forty was a man to smooth over the way to pleasant acquaintance and fortunately we had one tie between us which those who are chess players will recognize at once as a strong bond. During his nautical service, Lieutenant Monroe had developed his prowess as a chess player to such an extent, that he was unquestionably able to beat his elder brother Colonel James Monroe who had published a manual of the game of chess. I own that I was very fond of the game and when Father Monroe was my opponent, it had even more than ordinary attractions. He was a fine player, somewhat superior to myself which added zest to our play. Before long I discovered that the Captain added spice to our game by all kinds of humorous remarks. When after an obstinate struggle in which to use his own expression, he had guarded against all precautions, he checkmated me with a pawn he looked at me with a waggish expression and asked me how I liked being kicked to death by grasshoppers.

I am not prepared to aver that he did not sometimes seek to make me experience this sensation just as he played a variation of the royal game with Father Fouché which consisted in substituting Father Fouché's knight for his king. He never failed to threaten the French Father's knight which the old gentleman handled with exceptional skill even at the cost of neglecting to checkmate him. On one occasion the black knight had lost his head and "The Captain" took a white knight away with him. The next afternoon he came and rummaging mysteriously in his cassock pocket, asked me to give to him the pedestal of the black "oss" on which he screwed something. He next took the other

black "oss" set it on the chess board and placed the newly manufactured knight alongside of it, inspected both very carefully and wound up by assuring me that the "oss" he had just brought me was more like the other "oss" than the other "oss" was like itself. I was compelled to admit this because it was a fact that the knight whittled by Father Monroe resembled a real horse more than the animal belonging to the set. Before long we played a game three or four times a week and became fast friends.

I would not be understood, however, to suggest that either our friendship was principally based upon amusement or that Father Monroe was not a serious and conscientious professor of rhetoric. It might be suspected that having spent the first ten years of his active life as a navy officer, he was deficient in classical and other scholarship. But his success and popularity with his class proved that he had spent the years between his novitiate and ordination very conscientiously in hard study. He was naturally strongest in English and mathematics but proved himself a good classical teacher as well. When the year was approaching its close, the young rhetoricians invited their friends to attend what in the college jargon was called an exhibition or a specimen. The boys acquitted themselves nobly. On the following morning a number of Father Monroe's colleagues had gathered in the corridor facing his classroom door. When "The Captain" appeared they all congratulated him on the great success of his exhibition. The professor thoughtfully received their compliments and then very seriously informed them that there was something in it, "as the fat woman said when she put her foot into her stocking," a verdict that none of us ever forgot.

The following year Father Monroe was entrusted with the mathematical instruction of the post-graduate students seeking to obtain the degree of Master of Arts. In those days, the educational world did not resound with demands for practical education, mind culture and learning being more specially aimed at. Mathematics has never been a favorite study for post-graduate students. To Father Monroe, therefore, had fallen the task which required a good deal of tact. But he was equal to the occasion. He lectured on the Epact and Dominical Letters connected with the calendar and also with the date of the Easter festival and similar themes which brought to his classroom not

only his regular students but also many volunteers whom he impressed by his clear and interesting delivery.

Aside from the direct duties of his professorship, he was charged with various other duties. There existed at the time a post-graduate debating and literary society founded in 1859. Its members consisted of graduates of St. Francis Xavier's and St. John's, Fordham, and many a pleasant evening we young graduates spent at the college where Father Monroe never failed to act the part of moderator and make the proceeding doubly interesting and fruitful. He left the management of the society wholly in the hands of its elected officers and contented himself with throwing light on the themes discussed when he thought it was necessary. In 1865 the newly established Xavier Alumni Sodality was also confided to him. It had been founded two years before on the occasion of the tercentenary of the foundation of the Roman mother sodality. This was naturally a much more numerous body than the debating society and Father Monroe's principal duty was a monthly address to the sodalists. The young men always enjoyed "The Captain's" quaint and original sermons which were unquestionably homespun and quite familiar.

Though everybody enjoyed his addresses, his modesty led him at times to invite other clergymen to take his place as an orator which on various occasions led to unexpected situations. This, however, never embarrassed the moderator. On one occasion, for instance, he was disappointed by a clergyman whom he had invited and for whom he waited till the time set for the meeting had passed. That morning he had preached the regular High Mass sermon in St. Francis Xavier's church. Now when Father Monroe appeared before the Sodality, he began his sermon somewhat after this fashion: "I had invited Father N. to address you on this occasion and I am sure he would have done more justice to the Sodality than I can this afternoon. To be frank with you, I preached the sermon at the High Mass this morning. Now I wish you to understand that I am no double-barreled gun, nor much less a revolver which you can shoot off as often as you please. I am nothing but an old-fashioned single-barreled blunderbuss and therefore I must ask you to listen patiently to the sermon I preached this morning."

On another occasion, the substitute was late and the moderator

had begun his address when the guest turned up. Promptly Father Monroe resigned the pulpit to his brother orator promising however, to finish his remarks at the end of the other gentleman's sermon. The other preacher having retired, Father Monroe reappeared but announced that the other gentleman had taken all the wind out of his sails and that therefore he would postpone the rest of his remarks for the next meeting. In short, whether he spoke in the Sodality, or whether he addressed the people of the parish congregation, or whether he spoke by invitation in the Cathedral, he was always *sans gêne*, speaking out what he had to say in the plainest, homeliest language.

Notwithstanding the fact that he was a typical Virginian and though a great many of his clerical brethren never hesitated to express their views on the Civil War, Father Monroe, so far as I can recall, never expressed an opinion on the merits of the conflict. His brother, who after resigning from the army became President of the New York Board of Aldermen and subsequently an Assemblyman and Senator, hastened down to Virginia and worked might and main to prevent the outbreak of the Civil War. Not long afterwards he went to the front with his militia regiment, the New York Twenty-second. Father Monroe was frequently visited by his brother who lived on Fourteenth Street if I mistake not, in the house which is now the headquarters of the Salvation Army. Father Monroe and I discussed all manner of topics, scientific, theological and political, without any reserve and carefully abstained from all mention of the war. But I could not at present say whether or not he shared his brother's opinions on this issue. He always impressed me with the feeling that he was a very tolerant man. He visited and was on very friendly terms with some of the clergy his brethren very rarely called upon. He was an intimate friend of some of the Paulist Fathers, especially of Father Hewitt, and it was at Father Monroe's request I contributed my first paper to the *Catholic World*. While far from being a man of putty, he carefully avoided any unnecessary controversy. He was not unfrequently sent on missions to the various city churches, either to preach on festival occasions or to assist the pastor in some other direction. This leads me to speak of his musical experiences. During the early sixties, the organist of St. Francis Xavier's church was

the well-known Dr. William Bergé, and all the parish of St. Francis Xavier were proud of him. He was unquestionably a great artist though some of the Jesuit Fathers did not conceal their dislike of his taste in ecclesiastical music. As a consequence the subject of Church music was vigorously discussed in the congregation by laity and clerics. Father Monroe, I suspect, was not a little amused by the heated discussions he heard on the subject of Church music. Generally speaking he kept prudently mum on the subject but under circumstances when he saw the humorous side of some situation he was not disposed to pass it by.

The first time he spoke to me on Church music was at Christmas, 1865. The rector had sent him to sing High Mass at four o'clock at the church which was still called St. Lawrence O'Toole's. There was a great influx of clerical guests at the rectory and a great scarcity of desirable quarters, so the Father Minister had to cut off and barricade the upper end of the parlor and quarter the celebrant therein. At four o'clock he promptly began High Mass and at a quarter before five he was in his improvised bedroom. When I saw him in the evening, he told me of what had occurred when he had retired. The novelty of his position kept him awake for some time and still more an incursion of musical warblers. They were the prima donnas and basses and tenors who had just sung the High Mass and were, of course, still highly excited over their artistic triumph. Father Monroe listened with equanimity to the criticism of the various artists but pricked up his ears when at last they came to the celebrant. "Did you notice," shouted the prima donna, "how the priest sang the Mass? From beginning to end, he sang only one note." This was probably the first time that "The Captain" had heard his musical performance critically described and he was no little proud of his single note exploit.

When Easter came he had made so much musical progress that he thought himself capable of criticizing the great choir at St. Francis Xavier's. When I came down from the choir the first man I met was Father Monroe. "What were you doing up there?" he inquired of me. "Singing solemn Vespers," I replied. "Well," he said, "do you know how it appeared to me? It seemed as if they had two parties of howlers up there and the one said to the other, let us try who can shout the loudest. All right was

the answer. You sing *Regina Cæli* and we will sing *Lætare*. So they started. *Regina Cæli—Lætare.. Lætare—Regina Cæli*. At last the *Lætare* party seemed to have it but the *Regina Cæli* shouters declared that it was all due to the fact that the others had sung *Lætare* and they *Regina Cæli*. Let us exchange, they proposed. You sing *Regina Cæli* and we sing *Lætare*. Agreed upon. This time the *Lætare* men again gained the victory. Well, they thereupon found that the only way to determine the best shouters was to sing *Regina Cæli, Lætare altogether*,” whereupon “The Captain” declared he got frightened and left the church.

During the two years that he stayed at St. Francis Xavier's, Father Monroe, as we have seen, reaped golden opinions not only in his capacity as professor, but in many other directions. He became well known to the Alumni of the College and to the members of the Sodality all of whom were proud of their moderator. He was popular both with his colleagues and with the New York clergy in general. While not of the eloquent order of preachers, he was interesting and practical and in general he was popular among New York Catholics wherever his duty called him. In July 1866, just before he was called away to Fordham, Father Hudon, at that time Vice-President of the College, on the occasion of the distribution of prizes thought that no one in the Faculty would be more welcome as a speaker to close the exercises than Father Monroe, and Father Monroe justified his choice. “The Captain” naturally congratulated the students upon having successfully completed another year of their studies and shared in imagination the pleasure of their prospected vacation. To the parents he restored their boys in the name of the Faculty better men and better scholars. He congratulated them upon the boys' success. He had witnessed with joy the universal success of the students and they all had reason to be pleased and satisfied. Some of their sons, he had noticed had received quite a large number of premiums and he saw how delighted were both the boys and the parents. Some had been perhaps less fortunate. They had received only second premiums. But they should remember that when two riders ride the same horse, one of them must ride behind. Many of them had received only distinctions. But they must remember that half a loaf is better than no bread. While to the students who

had received neither prizes nor distinctions he would recommend the words of the sable preacher: "Blessed are they who expect nothing, for they shall not be disappointed." We need not say that the assemblage adjourned highly delighted with itself and the orator.

His labors at St. Francis Xavier's ceased in September, 1867, when he was transferred to Montreal to teach the higher sciences. His career as a teacher substantially ended by his work at Montreal, for the following year though he remained at Montreal, we find him working as a parish priest. He stayed at St. Mary's College in the same capacity the next year and was then attached to the mission-band having its headquarters at Fordham and consisting of Fathers Glackmayer, Prackenski, Hackspiel, Macdonnell and himself. He spoke of it humorously as "the band consisting of Glack, Hack, Prack and Mac." What we have said above sufficiently describes his method as a parish priest and a missionary, and we do not hear of any extraordinary work accomplished by him in this capacity. Probably he was already suffering from the disease which was to take him off on August 2, 1871. He had returned to St. Francis Xavier's the previous September and was, of course, welcomed by a crowd of friends. But his earthly career was cut short much to the regret of all his New York admirers. He was buried at the Fordham cemetery, his funeral being attended by many true and faithful friends.

The writer cannot forego relating an incident which illustrates in a striking way the shortlivedness of human fame. About the middle of the nineties, a Chicago lawyer called at my residence informing me that he was sent by the President of St. Francis Xavier's College. The lawyer told me that he learned from the Rector that there was no one at the College who could give him any information about Father Monroe or his brother. The gentleman had to come to New York from the West, being a pension lawyer, and informed the authorities of St. Francis Xavier's that by an enactment of Congress the brothers Monroe were entitled to pensions, Father Monroe because he had sailed to Japan with Commodore Perry and Colonel Monroe because of his services during the Civil War. It is my impression that no one claimed Father Monroe's pension and I did not learn whether the relatives of his brother profited by the generosity of Congress.

MILWAUKEE IN THE YEAR 1851

(Continued from Vol. IX)

However, while we are still groaning under a debt of \$4000 the interior of the church contains only a temporary altar, without being otherwise furnished; without pulpit, without organ, without tower and even without bell that might announce our redemption to the people of the neighborhood. Naked, unwhitewashed walls greet the faithful as they enter. Everything waits for help from abroad. The fourth, St. John the Baptist's church, intended to be my cathedral is building since the last two years and requires my entire attention as well as the contributions of my flock. Their sacrifices are required by decency, amidst the people of other denominations in a city daily increasing in population and wealth. Add to this the construction of two orphan asylums, one for boys and another for girls which I must build as fifty-three orphans are already without refuge. These children were bequeathed to me last summer by the cholera and I cannot allow them to be picked up by the Protestants. I anxiously look for many other consequences of this epidemic, as well as of the dysentery, which have robbed many of their parents in West Point the less healthy quarter of the city.

However, our religion is prospering in this part of the United States. I may claim that Wisconsin is distinguished for its Catholic spirit. Throughout the extent of my diocese, eighteen churches have been opened during the past year, some of brick and some of stone; three others are being enlarged and twenty-nine missions are being built. Fifty-five priests are in charge of all these places of worship. Eighteen of these are Austrians. Divine Providence has recently sent me a colony of Sisters from Munich, who arrived here a few days ago. They will take charge of a large girls' school in the city and are thinking of removing their mother-house from Baltimore to Milwaukee if they have the means. God grant that I may secure the Jesuit

Fathers to confide to them a college which is very much needed here.

May heaven reward Your Grace and bless the imperial family. This is the daily prayer of us all, lay and cleric.

Your very grateful servant in Christ and brother,

JOHN MARTIN, *Bp. of Milwaukee.*

EDWARD MARIA WINGFIELD

BY EDWARD J. MC GUIRE

One of the leading names in the early history of the English colonies in America is that of Edward Maria Wingfield. He was born and educated as a Catholic, having sprung from a family that remained loyal to the ancient Faith. He undoubtedly under the pressure of the Recusancy Acts of James I conformed to the Anglican Church but the generally received opinion favors the view that at heart he remained a Catholic and died in the Faith. The study of his career has brought out many facts of interest, some of which are set out here.

Wingfield was born in 1560. His father was Thomas Maria Wingfield, a godson of Queen Mary and Cardinal Pole. He gave his son Edward the name Maria, which he himself had received, in honor of the Queen. His grandfather, Sir Richard Wingfield of Kimbolton, was a famous Knight of the Garter and Ambassador of Henry VIII in pre-Reformation days. He died in July, 1535, in Toledo, in whose cathedral his monument stands to this day. Edward was trained as a soldier and served in Ireland, in the Netherlands and in France. He reached the rank of captain. He was a prisoner of war in Lisle in 1588. His family was very rich and powerful in its connections. Among his cousins were notorious monk-baiters and despoilers of the Church, and also Marshall Wingfield, Elizabeth's general in Ireland, who founded the great family of the Powerscourts of Wicklow. Another cousin was the Earl of Southampton, whom Shakespeare's praise has immortalized.

In 1603, when James I came to the throne, Wingfield was a man of importance. His religion seems to have made no difference in his case. It will be remembered that Catholics at that time were numerous and their hopes for toleration and justice were very high. Macaulay quotes with approval Cardinal Bentivoglio's opinion that the zealous Catholics were about one-thirtieth part of the nation, but that the people who would

without the least scruple become Catholics if the Catholic religion were established were four-fifths of the nation. In November, 1605, the discovery of the Gunpowder Plot brought into play the full rigors of the laws for the oppression and persecution of the Catholics and Wingfield appears to have bent before the storm, and to have at least outwardly conformed.

He became one of the original patentees of the Virginia Company, commonly called the London Company, in April 1606 and was a close friend of Captain Bartholomew Gosnold, its promoter. In 1602 and 1603 Gosnold had sailed up the coast of North America from the Bahamas to Nova Scotia and afterwards wrote an account of his voyage. The colonization plan proposed in his book and the comments upon it attracted a group of rich men and nobles who petitioned the Crown for the grant of a charter. Wingfield was one of the petitioners as was also Richard Hakluyt, the geographer and first compiler of the accounts of the English exploration of North America.

On New Year's Day, 1607, the ships Susan Constant, in charge of Captain Christopher Newport of the British Navy, the commander-in-chief of the expedition; God-Speed, commanded by Captain Gosnold, and Discovery, a twenty ton pinnace, commanded by Captain John Ratcliffe, sailed from the Thames for the West Indies and the coast of North America to begin work under the London Company's charter. Michael Drayton wrote a poem of farewell in which he said:

"You brave heroic minds,
Worthy of your country's name.
That honour still pursue,
Go and subdue,
Whilst loitering hinds
Lurk here at home with shame."

They carried one hundred and five male colonists only, besides the crew who were shipped for this one voyage. Among the colonists was Captain John Smith of familiar fame in the school histories who sailed with Captain Gosnold.

Wingfield, also a passenger in Gosnold's ship, was the only one of the royal patentees who accompanied the expedition. Captain

Newport carried sealed instructions regarding the government of the colony. On March 23, 1607, God-Speed reached the Island of Dominica in the West Indies. There had been serious trouble aboard and Wingfield accused Smith of being a party to a mutiny. The matter was quieted, but at the Island of Nevis, where they next stopped, Smith was in such serious difficulty with Wingfield that he was made a prisoner, and was not released until they arrived at the James River. It was not until April 26, 1607, that they sighted the capes at the opening of Chesapeake Bay. They landed on Cape Henry and were immediately attacked by the Indians. It is supposed that the Indians had been excited against the English settlers by the Spaniards and their agents. It will be remembered, that Spain disputed with England the title to the entire American coast north of Florida. They drove them off and that night held their first meeting. When the sealed box of instructions was opened it was found that Wingfield had been named as the president of the colony, and that six others, among them Smith, had been appointed with him to the Council, over which he was to preside. Smith, however, was not allowed to qualify because of the serious charges pending against him. On May 13, 1607, in pursuance of the royal instructions the colonists withdrew from the sea coast so as to avoid attacks by the Spaniards. Having sailed up the river, which they called after King James, a distance of some fifty miles, they landed on a peninsula on the north bank where they founded Jamestown. Captain Smith in his history says that Wingfield disputed about the site and did not want it chosen. His judgment was excellent. The settlement thus made in the beginning of Summer in the midst of a malarial swamp led to the entire failure of the colony and the death of almost all its members.

In order not to excite the Indians, Wingfield at once forbade all military exercises and would not permit fortifications to be built further than the throwing down of dead trees in the shape of a crescent. The colonists immediately formed an exploring party of twenty men under Captain Newport, of which Smith was one. It was away six weeks. On his return Smith insisted upon being tried upon Wingfield's charges and they were thereupon heard and formally dismissed by the Council on June 20,

1607. Wingfield was immediately fined all his property on the charge of being a "scandal monger." Smith upon his acquittal was sworn into Council. The next day was Sunday and Smith notes that they all received the communion. On the following Monday in the midst of these troubles, Captain Newport set sail for England, leaving only the pinnace Discovery behind him. The Indians became very hostile and Wingfield changed his policy about military exercises and placed himself at the head of a defensive force. He fought, as one of the old chroniclers notes, "like a very gallant gentleman and a veteran of the Netherland Wars." Before Captain Newport sailed he questioned Wingfield as to whether he felt himself secure in the government. He replied that he could foresee no disturbance except either from Captain Gosnold or Master Archer, who was like Wingfield a gentleman by birth. He stated that Gosnold was strong with many friends and followers and that if he wanted to, he could overthrow Wingfield's power and that the other man, Archer, had an ambitious spirit and would like to govern, if he could. Newport then sent for Gosnold and Archer and charged them "to be mindful of their duties to His Majesty and the Colony."

After repulsing the attack of the Indians the dreaded malarial fever seized the colony. Gosnold, Wingfield's stronghold, soon died, and Wingfield himself was prostrated. The sickness was so severe that there were scarcely three men able to go abroad from their huts, and famine seized the colony. Their fear of the Indians kept them on the narrow neck of land which was the site of the settlement and the Indians' fear of them prevented any barter for grain and supplies. The story of the first summer of the English colonists in Virginia is a hideous one. It includes suffering, death, famine, quarrels and suspicions of treachery. Two of the men of the colony indeed were very probably Spanish spies. One of them, Kendall, rose to prominence and was later executed by the colonists themselves, as will appear. The other, Francis Maguel, an Irishman, was under well-founded suspicion but was allowed to return with the remainder of the colony to England. Here he met with further interesting adventures which ended in his imprisonment in the Tower of London under charges of treason in regard to Irish affairs.

There is no doubt of his having been in correspondence with Spanish officials about Virginia.

In the troubles that befell the colony Wingfield was therefore not the man to restore harmony or to enforce his wishes or policy. He also incurred the bitter hatred of Smith who seems to have been very popular among the common men who composed the majority of the colony. Ratcliffe who was the senior officer among the sailors after Gosnold died, also was ambitious for Wingfield's place. Many bickerings arose over mere trifles. For example Wingfield kept possession of the stimulants and he had kept for himself out of his own supplies some salad oil. In the time of the sickness he was formally charged with selfishness in the use of these important remedies and was called on to defend himself. He was quite aware of the fact that he was in danger of being deposed from the presidency of the community. The members of the Council in which he had but one vote notwithstanding that he was president, were bitterly opposed to him in the management of the government. On September 10 after the summer had passed and the sickness began to decrease Wingfield was deposed from his office and Ratcliffe was put in his place. Among Wingfield's faults certainly was not that of parsimony. He was not only one of the patentees of the company but he was an important stockholder in it and offered after he was deposed to pay the sum of one hundred pounds, which was a large sum in those days, toward defraying the expenses of the return of the whole party to England as he regarded the enterprise as a complete failure.

After he was deposed from office Wingfield was made a prisoner and confined in the Discovery. Charges were now made against Kendall of plotting to take the Discovery and escape to England or one of the Spanish colonies. An attempt was made without success to connect Wingfield with the plot. Kendall was found guilty and shot. Wingfield although he remained under arrest was not harmed.

The charges made against Wingfield when he was deposed were absurd. One was that he was an atheist and the specification was that he had no Bible. In his defense, which is noted hereafter, he elaborately accounts for his failure to have one. He was also charged with having shown disrespect to the chap-

lain of the colony, the Reverend Mr. Hunt, and to have prevented him from preaching a sermon on one occasion. It is in his defense to this charge that the proof is found of his having conformed to the Church of England.

While matters at Jamestown were in this disturbed state Captain Newport returned to the James River from England on January 9, 1608. He found only thirty-eight of the colonists alive. He promptly released Wingfield from arrest. Just one year had elapsed since the first departure from England. A fire shortly afterwards broke out and burned up nearly all the possessions of the colony. On April 10, 1608, Captain Newport sailed for England taking with him both Wingfield and Archer. They were certainly unpopular men and seem to have hated each other cordially. The general opinion of them was voiced in the quaint language of Todkill's contemporaneous tract:

"Wingfield and Archer had in Virginia engrossed to themselves all titles and employments, parliaments, pleas, petitions, admirals, recorders, interpreters, chronologers, Courts of Pleas and Justices of the Peace." Captain Smith was left behind in high favor and when he followed them under compulsion to England the next year he did not spare his tongue or pen in abusing them.

The most interesting record about Edward Maria Wingfield, however, is the document which he addressed to "His Majesties Council in England for Virginia." It was written in May, 1608, shortly after his return. It, curious to relate, lay hidden for nearly two hundred and fifty years in the Lambeth Library in the old palace of the Archbishop of Canterbury in London. It was discovered by an accident in 1845. The manuscript fills about twenty pages of foolscap paper and is written by a scrivener and signed by Wingfield. It was published in Boston in 1860, in a beautiful form, by Mr. Charles Deane, an enthusiastic scholar of early American history. A copy of Mr. Deane's book is in the New York Public Library. In his preface to it Mr. Deane says that the writings of Smith and his companions have handed down Wingfield, the first President of Virginia, in no favorable light and that several charges made against him have been hitherto unanswered and that with pleasure he makes better known his spirited narrative and defense now for the first time published.

The document is a personal defense addressed to the King's Council and was evidently written to account for Wingfield's quick return to London in apparent disgrace. He says in his opening: "I never turned my face from daunger or hidd my handes from labour so watchfull a sentinel stood myself to myself." He says that there were only three surviving of the original members of the Council when he was deposed and that when the plan was proposed to him he said: "I am at your pleasure, dispose of me as you will, without further garboiles." He then complains of his commitment to the custody of a sergeant and his confinement to the pinnace. He cites in detail the charges that were made against him. The most important of these was that Wingfield had called John Smith a liar and said to him: "Though they were equal there if they were in England he should scorn to be linked even to his name." The substance of the other charges were selfishness and neglect of duty. He disposes of Master Archer very effectively. He describes him as a "Councellor whose insolency did looke upon that little himself with great sighted spectacles derogating from others merrits by spueing out his venomous libells and infamous chronicles upon them, as doth appeare in his own hand wrighting ffor wch and other worse tricks he had not escaped ye halter but that Captn Newport interposed his advice to the contrary."

Wingfield answers the charge made against him that he was an atheist "because I carried not a Bible with me and because I self." He says that there were only three surviving of the did forbid the preacher to preache." He states that he had a Bible and put it in the trunk that he intended for Virginia. He thought it was there when he went aboard the ship. He found that it was not and "it might have been stolen or mislaid by the servant because he did not see it again." About the preacher he said "on one Sunday morning when the Indians were making trouble the preacher asked if it were my pleasure to have a sermon. I made answere that our men were weary and hungry and he did see the time of the daie farr past (for at other tymes hee never made such question but the service finished he began his sermon) and that if it pleased him wee would spare him till some other tyme."

Part of his defense against the charge of atheism is as follows:

"For my first work (which was to make a right choice of a spiritual pastor) I appeal to the remembrance of my Lo. of Caunt. his grace who gave me very gracious audience in my request. And the world knoweth whome I took with me truly in my opinion a man not any where to be touched with the rebellious humors of a popish spirit nor blemished with ye least suspition of a factuise scismatick whereof I had a speiall care."

Wingfield is very vigorous in his references to John Smith. He says "It was proved to his face that he begged in Ireland like a rogue without a lycense. To such I would not my name should be a companion."

The second charter of the Virginia Company which amended and added to the first charter was issued on May 23, 1609. Wingfield again appears as one of the patentees. He evidently had lost none of his prestige because of the events in Virginia. Although thus intimately related to the enterprise he did not return to America.

The last historical record regarding him is found in Camden's Visitation of Huntingdonshire dated 1613. He is there recorded as being unmarried and the proprietor of Stonely Priory in that shire. Let us hope that he was able to live in peace with his conscience concerning the acts of religious conformity whereby he held intact his estates, his Virginia patents and his social position.

Wingfield's character was a remarkable one. Leslie Stephen in the "Dictionary of National Biography" speaks of him as follows:

"Although a good soldier and an honorable man Wingfield seems to have been wholly unfitted for his post. He was evidently self-confident, pompous and puffed up by a sense of his own superior birth and position, unable to cooperate with common men and unfitted to rule them. Moreover as the Spanish government was known to be bitterly hostile to the colony and to be plotting against it those interested in the undertaking were naturally distrustful of a Roman Catholic."

JOHN DOYLE, PUBLISHER

BY THOMAS F. MEEHAN

Bernard Dornin was the pioneer Catholic book publisher in New York City (1803-1809), after him came John Doyle who landed from his native Ireland in 1817. His father Edmund Doyle, a native of the City of Kilkenny, joined the Wexford rebels of 1798 and after the disastrous ending of that rising escaped across the ocean and settled in Philadelphia. He left his son John in Ireland, with his other children, scattered among various relatives and the family was never after reunited. John became a printer and married. In 1817 he determined to join his father in America and accordingly leaving his wife Fanny, set out for Philadelphia. Writing to his wife, from 136 Chambers Street, New York, on January 25, 1818, he tells his experiences on the voyage, in a long letter from which the following extracts are made, and which give a very interesting picture of men and manners at that period of the last century. The letter is preserved by his grandchildren, now residents of California. He begins by stating how he was waiting in Dublin for a ship in which to sail and continues:

"Having found a vessel bound to Philadelphia ready for sailing I thought it wiser to engage my passage in her than to wait loitering in Dublin for the brig Anne. In this ship called the Sally, I accordingly agreed for my board and passage and paid the captain thirteen guineas. I was in Dublin exactly two nights and one day, after paying my expenses there and my passage I found that I had remaining only one dollar. . . . We had a crowded ship, she leaked as we afterwards found, through every part, the passengers were forbidden to go ashore and we were told every moment that the officer would come aboard to pick out the tradesmen. At length he made his appearance and the business proved to be a mere matter of form. . . . All things being ready we at length weighed anchor and parted from the custom-house dock with a fair wind at one o'clock on Thursday,

31st of July. The wind soon turned against us and we experienced some dreadful gales in the Irish channel where we remained beating about for nine or ten days under dreadful apprehensions, anxiously praying to God to give us a wind that would carry us into the great Atlantic Ocean or to increase its fury so much as to compel our captain to turn back to Dublin, in the event of which the majority of the passengers resolved to forfeit their money and bid farewell to going to America for ever. Some good person's prayers were at length heard and the wind shifted in our favor which soon brought us into the Atlantic.

"The ship was now found to leak so much that it was beyond the power of the crew to keep her dry, the passengers were now called up and informed that it was necessary she should be pumped night and day without ceasing or else we should all be lost, and this we were expected to do without the assistance of the sailors—having now no law we divided ourselves into classes and from that day never ceased till we pumped her into port. We steered considerably too much to the southward and on the 31st of August in consequence made the Island of St. Michael's, 1000 miles from Portugal and subject to that government. Before this we lost our main top and main gallant mast in a strong gale which catched us on the coast. The passengers' provisions at this time were nearly exhausted, so was the captain's, for he came to sea with a very miserable store. They did not stint themselves till it was too late and what was worse, at the best they were provisioned but for eight weeks. . . .

"We hoisted a signal of distress and in about two hours two large boats left the shore and came to us. They contained each, besides the men who rowed, twelve soldiers with loaded muskets which threw a small damp on our joy. They behaved, however, extremely polite and civil. They brought an interpreter with them whose English only served to confound us. The captain let a select number, go ashore to get necessaries and to execute the commissions of all the rest. To my great joy I was pitched upon as one of the number and in a moment was charged with a bag full of tickets and dollars to buy this for one, that for another. I brought my own poor dollar with me to buy some wine and brandy, for which I all along had the most unnatural desire. I experienced every want greater than the rest as in fact the

captain starved me and had not a morsel or a drop of anything on earth but the little tea and sugar which you packed for me at home. The water was so rotten from the badness of the casks, that parching dry as I used to be after eating the salt junk and biscuit, I could not bear it in my mouth. We set off in the boats and arrived in the town of Villa Franka, which was the most enchanting spot that I ever beheld; the number and splendor of the churches and convents, the seemingly happy condition of the people and the total want of anything like real poverty with the clearness of the atmosphere perfumed with the fragrance of an innumerable number of trees bearing the richest and most delicious fruits and growing up without any attention in the streets in which they were planted. As the people here never show their goods in the windows and their doors constantly kept shut with our ignorance of the language we could hardly procure anything but fruit, sugar, and spirits, and more so as our hurry served to confuse us and almost rendered the short time which was allowed us useless, we therefore left the enchanting town of Villa Franka with dissatisfaction and regret, cursing our captain for hoisting his signal for us to go aboard so soon, the wind having shifted in our favor. . . .

“We sailed through a part of the dreadful Bay of Biscay where we suffered dreadful terror, spoke many vessels on the passage, one of which was out of provisions for fifteen days, the forlorn crew exhibited the greatest misery that can be conceived—it was totally out of our power to give them any help, but fortunately they fell in with another ship on the same day who supplied them. We were chased for ten hours on a Sunday by a South American Patriot privateer who fired thirteen shots after us, one of which struck our stern. We, however, made all the sail we could and never lay-to until the Patriot so far outsailed us that she had our lives completely in her power. We then backed our sails and the privateer dashed up to us in the most majestic manner. As she sailed around our vessel we could distinctly see her men standing at their guns with lighted matches ready to pour in on us a broadside if we made any resistance. They lowered their boat which brought our captain with his papers aboard them, and finding us not to belong to the Spaniards, they used us with the utmost politeness and after an interchange of civilities in which

presents were given on both sides, they parted with us. The captain of the Patriot was an Irishman. He informed us that they captured four Spanish merchantmen in seven weeks, the value of which exceeded £30,000. . . . It was almost miraculous how a fever did not break out in the vessel from its filthy state and our sailing so much to the southward through warm latitudes. If it had broken out we should all have fallen victims to it as we had not a morsel of medicine in the ship. . . .

"We were safely landed in Philadelphia on the 7th of October, and I had not so much as would pay my passage in a boat to take me ashore. My distress and confusion for the want of three or four pence was very great, and such was the jealousy and miserableness of the passengers that there was not one who would lend another even that sum. I, however, contrived to get over, and God is my witness that at that moment, I would as soon the ground would open and swallow me up. It was not long till I made out my father, whom I instantly knew, and no one could describe our feelings when I made myself known to him, and received his embraces, after an absence of seventeen years. The old man was quite distracted about me. He done nothing that entire day but bringing me about to his friends. Their manner of receiving me was quite amusing: one would say you are welcome, sir, from the old country; another, you are welcome to this free country; you are welcome to this wooden country; you are welcome to this free country—you are welcome to this land of liberty. Pray sir, are you not happy to have escaped from the tyranny of the old country? When you would deny the tyranny and give the preference to home, they would look amazed and say: 'What sir would you not rather live in a free country than in slavery?' In short, they imagine here that we can not act or speak in Ireland but as the authorities please. Their ignorance and presumption are disgusting, their manners worse. As to politeness and good nature, they are totally unknown and though they all pretend to be well acquainted with the affairs of Europe they are utterly ignorant of all transactions there, or at the best know them imperfectly. The morning after landing I went to work to the printing and to my great surprise I found that my hand was very little out. There is an immensity of printing done

in America, still it is not as good as other businesses, and I think a journeyman printer's wages might be averaged at $7\frac{1}{2}$ dollars a week all the year round. In New York it may not be so much as they are often out of work. The bookbinding may be put upon a footing with the printing; they execute their work here remarkably well. I worked in Philadelphia for five and one-half weeks and saved £6, that is counting four dollars to the pound (in the currency) of the United States the dollar is worth five shillings Irish at all times. They give the name of shillings to one-eighth of a dollar which are common here, but which is only equal to our $7\frac{1}{2}$ d. This name is what blinds many immigrants to the value of their money here and about the price of dollars and flatters them with the idea of such enormous wages. I wrote to poor Lewis who gave me the most pressing invitation to come to New York where I now am, and where I every day experienced from them some fresh kindness. . . .

"I found the printing and bookbinding overpowered with hands in New York. I remained idle for twelve days in consequence; when finding there was many out of employment like myself I determined to turn myself to something else, seeing that there was nothing to be got by idleness. The trifle which I had saved was going from me fast. I drove about accordingly and was engaged by a bookseller to hawk maps for him at 7 dollars a week. This I done much to his satisfaction but when the town was well supplied he discharged me and instead of paying me my entire bill he stopped 9 dollars for maps which he said I made him no return for. I had to look for justice but was defeated for want of a person to prove my account. I lost the 9 dollars which I reckon to be 45 shillings. However I got such an insight into the manners and customs of the natives whilst going among them with the maps as served me extremely. I now had about 60 dollars of my own saved, above every expense. These I laid out in the purchase of pictures on New Year's Day, which I sell ever since. I am doing astonishingly well, thanks be to God and was able on the 16th of this month to make a deposit of 100 dollars in the bank of the United States. . . .

"As yet it's only natural I should feel lonesome in this country, ninety-nine out of every hundred who come to it are at first disappointed. They need never expect to realize the high ex-

pectations they have of it. Still it's a fine country and a much better place for a poor man than Ireland. It's a money-making country too, and much as they grumble at first after a while they never think of leaving it, though they could get a passage home every day for a trifle if they wished it. I have seen a great many of the Kilkenny people here, and they are all in good health. . . . It gives me great courage to find that I have now more to the good and made more of my short time than most of them who are here two or three years. The fact is some of them earn a good deal, but they indulge too much in drink.

"A man who can make a living at home has no business to come to the United States. . . . One thing I think is certain that if the emigrants knew before hand what they have to suffer for about the first six months after leaving home in every respect they would never come here. However, an enterprising man, desirous of advancing himself in the world will despise everything for coming to this free country, where a man is allowed to thrive and flourish, without having a penny taken out of his pocket by government; no visits from tax gatherers, constables or soldiers, every one at liberty to act and speak as he likes, provided it does not hurt another, to slander and damn government, abuse public men in their office to their faces, wear your hat in court and smoke a cigar while speaking to the judge as familiarly as if he was a common mechanic, hundreds go unpunished for crimes for which they would be surely hung in Ireland; in fact, they are so tender of life in this country that a person should have a very great interest to get himself hanged for anything."

Mr. Doyle's industry brought him a generous reward and he was soon able to have his wife, and a child born after he sailed for America, join him in New York. To his picture business he added, in 1823, the sale of books and located his store at No. 237 Broadway, corner of Park Place, which is now part of the great Woolworth Building. This store was for a number of years the local Catholic and literary centre. In 1830, after the dawn of Catholic Emancipation, he took his family back to Ireland with the idea of resuming life there under the new conditions. But he soon found this a disappointed ambition and he returned to New York and took up his publishing business again at 12 Liberty Street. The publications on his list included

a number of prayer books, controversial works and the first New York Catholic Bible, a Haydock Edition which he got out in 1833.

One of his sons John T. Doyle, born November 26, 1819, at 237 Broadway, was educated at Georgetown College where he was graduated in 1838. He studied law and built up quite a practice in New York until 1851 when he became connected with the Vanderbilt interests in the then projected Nicaragua Canal and Pacific transit schemes. He left them after a year and settled in California where he returned to the practice of the law and soon had a large and lucrative business. His father then gave up the New York publishing concern in 1853, joined his son in California and died there.

John T. Doyle in his California law practice became specially versed in the Spanish language and Spanish laws and an expert on pioneer land grants and titles. He devoted himself for many years to the suit of the Church in California against the Mexican government for a return of the "Pious Fund" seized by Santa Aña in 1842. This "Pious Fund" was a sum amounting to about \$2,000,000 which had been contributed by generous people for the support of the California Missions originally in charge of the Jesuits, and later of the Franciscans and Dominicans. The government of the United States took up the claim in behalf of the hierarchy of California and it was the first case tried before the Hague Tribunal, and the decision given, 1902, by the arbitrators, mainly on the evidence supplied by Mr. Doyle was in favor of the Church. John T. Doyle died soon after the great San Francisco Earthquake of 1906.

One of his sons, W. T. S. Doyle, born at Menlo Park, Cal., April 17, 1876, a Georgetown graduate, 1897, also became a lawyer and helped in the "Pious Fund" case. He then entered the service of the State Department at Washington, where, after filling many important positions he was made Chief of the Division of Latin-American affairs, June, 1911. This he held for two years and went back to private practice.

NOTES AND COMMENTS

Apropos of the history of the Sulpicians in the United States, we are indebted to Mr. Dennis C. Fauss, the Catholic publisher and bibliophile, for an interesting note of appreciation from an unexpected source of the early efforts of the founders of St. Mary's Seminary, Baltimore. It is contained in a quaint volume bearing this title page:

A
PORTRAITURE
of the
Roman Catholic Religion;
or
An Unprejudiced Sketch
of the
History, Doctrines, Opinions, Discipline
and Present State of
Catholicism
with an
Appendix
containing
A Summary of the Laws now in Force against
English and Irish Catholics

By the
REV. J. NIGHTINGALE
Author of "A Portraiture of Methodism", &c.

*I take myself bound to charge no man to be of a religion
which he denieth.—BAXTER.*

LONDON
PRINTED FOR
Longman, Hurst, Rees, Orme and Brown
Paternoster Row;
and
J. Booker, New Bond Street
1812
179

In this book writing of the French clergy, the Reverend Mr. Nightingale says, on pages 172-174:

"Their learning, urbanity, and strict adherence to the principles of decorum, afforded them the means of rendering themselves both useful and acceptable in foreign countries during their exile and dispersion, whereas their mere character of priesthood or religious profession, would have availed them nothing.

"Of the truth of the opinion I have now stated, America furnishes an excellent example. A few gentlemen of the congregation of St. Sulpicius, who were fortunate enough to escape the horrors of the French Revolution, and save a little remnant of their property, took refuge in the United States and established themselves at Baltimore, where conformably to their profession, they engaged themselves in communicating religious and literary information. In the beginning, their labours were confined to the instruction of young men destined for the Church; but the candidates for priesthood being few in that country, they afterwards admitted respectable persons of every description to the participation of the advantages afforded by their institution.

Such as profess the Catholic communion are regularly instructed in the doctrines and practices peculiar to their Church; whilst the Protestants are merely obligated to attend the places of worship to which they respectively belong. By this impartial and equitable line of conduct, proper discipline, and a strict attention to their professional duties, they have founded one of the most respectable literary establishments of the present day. Their course of education is not limited to the study of Greek and Latin literature, philosophy, and different branches of the mathematics; it comprehends also the liberal and ornamental arts; such as drawing, music, botany, natural history, and the living languages. Besides these advantages, that may be considered as purely local and academical, the benefits of this college are extended to the whole country. The inhabitants of Baltimore and its vicinity are particularly benefited by the residence of those worthy ecclesiastics, for notwithstanding their principal occupation consists in the discharge of their professional duties, they do not neglect the cultivation of those arts which are subservient to the comforts of life. They have a

large portion of land sufficient to furnish their numerous community with abundance of fruit and vegetables of every kind; and they have naturalized many exotics; indeed, a great number of the productions of the West India Islands, and that without any shelter or artificial heat. In their green and hot houses they raise such plants as cannot thrive in the open air, for the purpose of botanical improvement, and the benefit of the curious. They have also erected an elegant little church, in the most ancient style of architecture. Thus they contribute to diffuse a taste for the fine arts in that country; at the same time that the labouring and industrious parts of the community are benefited by finding employment under them."

In his history of the Sulpicians Dr. Herbermann refers to the very notable number of students sent by New England to be instructed at the Baltimore institutions. It is claimed by a writer in the *Maine Catholic Historical Magazine*, for January, 1917, that the pioneer of these students was the famous Edward Kavanagh, of New Castle, Maine, of whose distinguished career the Very Rev. Mgr. C. W. Collins, gave a most interesting account in *RECORDS AND STUDIES*, Vol. V, Part II, 1909. It does not agree, however, with some of the details now given by the Maine magazine. This states that Kavanagh went to St. Mary's Seminary, Baltimore, in 1811, having been for a short time previous a student at Georgetown. He remained at St. Mary's for some time and then returned to Maine. A letter written by Kavanagh, under date of Boston, April 13, 1814 to Father Maréchal of St. Mary's is quoted as follows:

"Rev. Sir: As I have no other means at present of testifying my grateful sense of the unceasing and paternal care you bestowed upon me while I had the happiness of being under your direction, I embrace this opportunity of expressing it by letter; on this my heart speaks better than my words can; and it is only by profiting by your advice that I can make a small return, to do that shall be my earnest endeavor; although being prevented from returning to the seminary, I have been kept from a place on which my heart was set, yet having the happiness of remaining this winter in the company of my Reverend Pastor, my disappointment has been in some degree softened.

"I have studied under the Rev. Dr. Matignon a little of Divinity and the rest of my time has been employed in perfecting myself in the other branches I had already studied.

"The goodness of God has been pleased, not only to give me perseverance, but even to increase by attachment to that state into which I had the happiness of being initiated. I am yet unable to say to what place my father intends to send me as he preserves at present a total silence on the subject. However, he perhaps will open his mind to me this summer as he has written for me to go home and spend this summer in the country at New Castle in Maine which is my native place."

Several quotations from letters of Bishop Cheverus to Archbishop Carroll speaking of Kavanaugh as a seminarian are given.

Mgr. Collins in his contribution to RECORDS AND STUDIES stated that he had not been able to verify the tradition that Kavanaugh had aspirations for the priesthood and related how, after the young man had left St. Mary's, he went abroad and studied there for several years, then returning home entered on the distinguished career during which he became a member of the State Legislature, Member of Congress, Representative of the United States at the Court of Portugal, United States Commissioner to settle the Northeastern Boundary disputes with England and Governor of Maine—the first Catholic to become a Governor of a State of the Union.

Through the kindness of his Grace, Archbishop Messmer of Milwaukee, we have an interesting note of Catholic conditions and customs in 1843 in what is now the Eastern District of Brooklyn. In that year Father Adalbert Inama, pastor at Salina, New York, visited the famous Father Raffeiner, in Brooklyn, and then wrote two letters to Austria detailing his experiences there. Archbishop Messmer found these letters printed in the *Katholische Blätter aus Tirol* for 1843 (pp. 270, 440) and has made the following translation of them:

"NEW YORK, MARCH 13, 1843:—Raffeiner is in Williamsburg on Long Island, about half an hour from here. I knew him by name only. I found him in the basement of the church that he had built himself, lying near the fire in his frame room in patriarchal simplicity."

"WILLIAMSBURG, MAY 15, 1843:—Since the 21st inst. I have been living at Father Raffeiner's church in Williamsburg, which is separated from New York by a small arm of the sea. I shall stay here until Raffeiner's return. Before closing I want to tell you something of Williamsburg and the founder of this mission, our good countryman Raffeiner. While Brooklyn has now some 50,000 inhabitants there are only about 15,000 in Williamsburg. But it is growing rapidly. Here, a quarter of a mile from the shore Raffeiner, some three years ago, laid the foundation for a German Catholic church which was blessed on October 10, 1841. The foundation is of stone, the upper building of wood, built in such a way, that it can be enlarged by half its length. In the basement of the church is his parsonage, sacristy and school. Close by is the cemetery and a large garden. The ground and building cost him some \$4,000.

"All this he paid partly by his own savings, partly by credit loans, all of which, excepting \$500, is now paid. When this is also paid, the parish will have a church free of debt, a very rare thing here, but a very great blessing. The support of priest and church comes from pew rent and collections which, the parish being very small (only about 70 families), are such as would satisfy only a man like Raffeiner. Under such conditions strict economy becomes a necessity, and only impassioned calumny could raise the charge of mean avarice. Raffeiner enjoys the esteem of all the priests around here, not only the Germans but also the Irish. He is also greatly esteemed by his bishop who calls him the Patriarch of the German Missionaries. There is good reason to expect that within two years this German Catholic parish will count much over 1,000 souls. Within ten weeks of my stay here, twenty new houses have been built by Catholics. When the corner stone was laid there, there was only one Catholic house, now there are some fifty. In a short time the parish will be able to have its own school. In the matter of religious instruction, Raffeiner is doing all he possibly can do at his advanced age and under the circumstances. Three times a week in the evening he gathers the young for Catechism class at seven o'clock, as they must work during the day. All know how to attend in time especially the day singing exercises.

"Generally the young people here, especially the young married people, are very good and of a holy pious and edifying conduct. I speak from experience. As the parish is not large, there is little work during the week. Still something is always to be done. Thus I hear confessions nearly every day and how edifying it is to have communicants at nearly every Mass. The confessions are usually somewhat long, as the people have a holy thirst for instruction and consolation and fully open their hearts. Wednesday and Friday evenings at seven o'clock I teach catechism. Then every evening from eight to nine o'clock I have instructions for young men eighteen years old, preparatory for the first reception of the Sacraments. Sunday is always a big confession day and there is a good deal of other work all day. From five to eight o'clock in the morning confessions are heard. After that, the early Mass. Then the people come bringing their children and asking for all kinds of advice. At ten o'clock there is the High Mass, the service lasting till about twelve o'clock. After that until two o'clock one gets a little rest. Then come Christian Doctrine, Vespers, Litanies and Benediction, all of which lasts about two hours. Private conversation with individual parties on different pastoral matters fill the rest of the day, so that you stop talking only with evening. The forenoon and afternoon service as here established by the custom and piety of the people, I must confess is most edifying. The High Mass is a choral mass all in Latin, sung in quartet by beautiful and youthful voices, lasting fully one hour. People here seem to be accustomed to long sermons; one can hardly be long enough. Vespers are sung beautifully in Roman Choral Chant by the whole congregation, who also sing the *Ora Pro Nobis* when the Litany is chanted. Benediction is given only once according to French custom, the people singing the responses in Latin. For this purpose they have special Vesper booklets with a German translation. Chanting is quite a favorite service with the people and adds not a little to the attraction and edification of the service.

"What I write here of the piety and edifying conduct of the people holds only of the majority, it is true. The bad Catholics stay away of their own accord as no one is forced to come. But some of these come back nearly every day of their own

interior impulse. Special joy is given to the pastor by the young married folk. It seems that the marriage yoke brings them early under the sweet yoke of Christ. Their children give splendid hopes."

It will be of interest to the readers of the current issue of *RECORDS AND STUDIES* to know that the greater portion of its contents had been compiled and arranged for by the late president, Dr. Herbermann before his fatal illness. It is therefore his last message of historical interest and information to them.

T. F. M.

NECROLOGY

THE MOST REV. JOHN LANCASTER SPALDING

On August 25, 1916, the Most Reverend John Lancaster Spalding, former Bishop of the diocese of Peoria and Titular Archbishop of Scitopolis, died at his residence Peoria, Ill., after a long illness, the sequence of a paralytic stroke he suffered in 1906.

Archbishop Spalding was one of the great national figures of the Church in the United States during the latter half of the nineteenth century, and was one of the most widely known of the American hierarchy. He was born at Lebanon, Kentucky, on June 2, 1840, and belonged to an old Maryland Catholic family. His grandfather was one among a number of Catholics who left Maryland in 1791 and emigrated to Kentucky. The Spalding family emigrated to Maryland from England about 1652 and settled in St. Mary's county, where some of the family still reside. They were connected with the Neale family, of which Archbishop Neale, the second Archbishop of Baltimore, was a member, with the Darnells, the Diggses, the Lancasters, the Fenwicks, the Knotts and other prominent Catholics. Bishop Spalding's uncle, the Most Rev. Martin John Spalding, was Archbishop of Baltimore from 1863 to 1874, succeeding Archbishop Kenrick.

He began his education at St. Mary's College, Kentucky, and then went to Mount St. Mary's, Emmitsburg, Maryland. From Mount St. Mary's, Maryland, he went to Mount St. Mary's of the West, at Cincinnati, then to the American College, Louvain, Belgium. He was ordained priest on December 19, 1863, at Mechlin, Belgium, by Cardinal Engelbert Stercks. The University of Louvain conferred upon him the Licentiate of Theology. Only a few months after his ordination he was chosen by Archbishop Blanchet as his theologian at the Second Plenary Council of Baltimore. On his return to Louisville he was stationed at the Cathedral and was appointed Secretary and Chancellor of the Diocese. On July 10, 1869, Bishop McCloskey

commissioned him to organize the colored Catholics of Louisville into a congregation. He collected within about seven months from three to four thousand dollars with which he built the first church for colored Catholics on West Broadway.

When the death of his uncle Archbishop Spalding of Baltimore occurred in 1874, he came to New York to write the life of the dead prelate and the result was "The Life of the Most Rev. M. J. Spalding, Archbishop." While engaged in this work he officiated as chaplain at the Convent of the Sacred Heart and as an assistant at St. Michael's church. In 1877 the new diocese of Peoria having been erected, he was appointed its first bishop and consecrated on May 1 of that year. In 1908 he resigned on account of impaired health, and was created titular Archbishop of Scitopolis in October, of that year.

The work, however, which brought him greatest renown and with which his name will always be indissolubly linked, was done in connection with the founding of the Catholic University at Washington. The bequest of about \$300,000 which Miss Mary Gwendolin Caldwell gave to found the university was bestowed through the influence of Bishop Spalding, her guardian.

Archbishop Spalding was the author of a number of volumes of prose and poetry. Some of the latter he wrote over the pen-name of "Henry Hamilton." The late Edmund Clarence Stedman referred to him as "one of the most refined and imaginative of latter-day meditative poets." His works include: "Essays and Reviews," "America and Other Poems," "Education and the Higher Life," "The Poet's Praise," "Things of the Mind," "Songs, Chiefly from the German," "Thoughts and Theories of Life and Education," "Religion, Agnosticism and Education," "Means and Ends of Education," "God and the Soul," "Opportunity," "Religious Mission of the Irish People," "Lectures and Discourses," "Aphorisms and Reflections," "Religion and Art and Other Essays," and "Socialism and Labor." He published "The Spalding Year Book" in 1905.

In June, 1902, he was honored with the degree of doctor of laws by Columbia University, New York. In conferring the degree President Butler pronounced a warm eulogy on the Bishop, both as an ecclesiastic and as a citizen and a man of high literary distinction.

In 1902 he was appointed a member of the anthracite coal-strike commission by President Roosevelt. Though the two men had never met each other, it was said that the then President had been attracted to Bishop Spalding by the intense patriotism expressed in his writings. "The selection was distinctly fortunate," said the *Brooklyn Eagle*. "The public service then accomplished was worthy of a distinguished prelate and of a distinguished American citizen. It was also wholly characteristic of John L. Spalding. The Archbishop was a firm friend of labor. He had unusual literary talent and was a convincing critic of commercialism in American life. His sociological writings have been widely read."

Archbishop Mundelein of Chicago, preached the panegyric at the funeral of Archbishop Spalding, which took place from the Cathedral, Peoria, on August 29. From this discourse the following extract is taken:

"There seem to stand out in his public life three brilliant characteristics in which he was almost without a peer mid the prelates of his time. First and above all, as a writer he stood and he stands foremost among the Bishops of this country; in fact, to find his superior we must go back to the men of old like St. Augustine, St. Athanasius, St. Thomas of Aquin, St. Bede. Nor do I think that even the great English Catholic writers, like Newman and Manning, can equal him in beauty of diction clothing brilliancy of thought. And it is acknowledged on all sides that as an essayist the Catholic Church in the United States has not produced his equal, neither among the clergy nor among her people. So, too, as an orator. We have had great preachers in the Church in the years that are gone, and some of them still live to-day, like a Keane of Dubuque and an Ireland of St. Paul, but they themselves would be the first to admit that the highest place belongs by right to Bishop Spalding.

"And perhaps some of you do now recall, when engrossed in some favorite subject, whether a sermon on the necessity of religious education or an oration on the love of country, how he would soar to lofty heights of oratory so as to carry you breathless with him and leave your soul deeply moved and long inspired by his brilliant appeal. Nor did he build the power of his plea simply on his mastery of the language. He was gifted with

an extraordinarily keen judgment and an analytical mind that lent a sharp edge like a scimitar blade to the arguments he would muster, all of them faultlessly arrayed in virile language. And as a result, the argument he put forward in defense of his subject—whether it was the doctrines of the Church against the sneering taunts of an atheist, the rights of the laboring man fighting for an honest wage, or the very life of the republican government against the assaults of anarchistic teachings—became irresistibly convincing. But what must not be forgotten; the results he achieved were due even more to his hard work, his constant study, his unremitting application to his task, than to his natural talents.

"Take almost anyone of the sentences in his writings, take any period in his fervent appeals, and you will not find an ounce of useless matter, not an unnecessary word; every sentence is pared down and polished like a finished statuette which has just left the chisel of the careful, painstaking sculptor. I have heard a critic who appreciated his writings sum up the merits of his works in the words: 'At all times and in all his writings, he was interesting, he was instructive, he was timely, he was true.'

"And now we come to one of the two subjects dearest to his heart. We can say without exaggeration that he was the peerless champion of religious education, as he was its fearless defender. Again and again, kindly, patiently but forcefully he would take up the weapons in its defense, never in his contests forgetting the qualifications of a Christian gentleman. He never made the mistake of decrying or denying the good points of a secular education, but with strong, logical arguments he showed where it did not go far enough and therefore did only part of the work that education must perform. He pointed out that the training given in the State schools and secular universities did by its very superiority, if you will, and erudition of its teachers bring the intellect to a very high order of excellence, but leaves untouched the will, the very controlling power of our every action, the heart, the seat of all emotion, the soul, the superior part of our being—and thus more likely leave disaster and misfortune in its wake. And with even greater zeal he labored for higher Catholic education.

"Those who heard his masterly effort at the third Council of

Baltimore, nearly thirty years ago, have never forgotten the eloquent plea for a national Catholic university. And the establishment of that institution of learning at Washington, of which we are so proud to-day, is due to a great extent to his efforts. For he did not content himself with mere words, but it was due to him that the funds were procured with which the first of its buildings was erected. And the other—it is rather refreshing in these days, when so often we are accused by the vicious and the ignorant of a lack of patriotism and of a divided allegiance, to point to the example of this, one of our leaders in thought and action. With him love of country amounted to a passion. Descended from the Cavaliers who came to these shores with Baltimore, and who first gave to this country freedom of conscience, he loved his native land with an ardor that was surpassed only by his love of God. 'Love of God and devotion to country' was a maxim he himself set for his life. And if the scriptural adage 'out of the abundance of the heart the mouth speaketh', is true, then must we judge that rarely did a statesman who made her laws or a soldier who defended her flag love our country as much as did Bishop Spalding."

T. F. M.

THE RIGHT REV. HENRY JOSEPH RICHTER

The first bishop of the diocese of Grand Rapids, Michigan, the Right Reverend Henry Joseph Richter, died of pneumonia, on December 26, 1916. At his requiem the preacher was Bishop Schrembs of Toledo, who described the dead prelate as "the father of my priesthood and the father of my episcopate." In his eulogy he gave this outline of Bishop Richter's career:

"Bishop Richter was born on April 9, in the year of Our Lord 1838, at Neuen Kirchen in the Grand Duchy of Oldenburg. He came from a sturdy race of Catholics known for their deep attachment to the Holy Catholic Faith. As a boy of sixteen he came to America and settled in Cincinnati, Ohio. Here he attended St. Paul's parochial school and later at St. Xavier's College, Cincinnati, and the famous St. Thomas' College at Bardstown. At the end of his collegiate course he entered Mount St. Mary's Seminary, the fecund mother of priests and bishops. He was singled out from his fellow students by his superiors for

his brilliant talents and fine character and sent to the American College at Rome, where he completed his philosophical and theological studies with great distinction, receiving the degree of Doctor of Divinity from the famous school of the Propaganda. He was ordained a priest on June 10, 1865, and on returning to this country was appointed Professor of Dogmatic Theology, Philosophy and Liturgy in Mount St. Mary's Seminary, Cincinnati, and the following year he was made its vice-president.

"He was always most exact in the performance of his duty, and while a strict disciplinarian he enjoyed the universal esteem of the student-body.

"In 1870 he was commissioned by Archbishop Purcell to found a new parish on Price Hill, Cincinnati, and built a combination church and school building, which was dedicated in honor of St. Lawrence. By his prudent zeal he wisely laid the foundation of one of the most flourishing parishes in Cincinnati to-day. He was likewise made chaplain of the Sisters of Charity of Mount St. Vincent's Academy and left his impress on their work of teaching, an impulse for higher and better achievements which is still felt in that community of successful teachers. He was also a member of the Archbishop's council, and one of the committee of investigation of the Archdiocese.

"When the Holy See established the Diocese of Grand Rapids, May 19, 1882, among the names proposed for the bishop of the newly erected See was that of Doctor Richter, who was selected by His Holiness Pope Leo XIII on January 30, 1883, and pre-conized in the public Consistory held March 15, and consecrated and enthroned in St. Andrew's Cathedral on April 22, 1883, by Archbishop Elder of Cincinnati.

"When Bishop Richter took charge of the Diocese of Grand Rapids there were thirty-three churches with resident pastors, seventeen schools with 2,867 pupils, thirty-five priests and a Catholic population of about fifty thousand souls.

"To-day the Diocese of Grand Rapids counts 162 priests, 111 ecclesiastical students, 108 parish churches with resident pastors, 104 missions with churches, regularly attended, and 33 stations. The Catholic population of the diocese has grown approximately 125,000 souls. There are to-day 86 well-ordered parish schools, with 420 teachers, and nearly 20,000 pupils. There are

also four academies for the higher education of girls, two Central Catholic high schools, one for boys and one for girls, with over 350 pupils, while similar central high schools have been planned and are in process of formation in other centers of the diocese.

"There are two orphanages, one home for the aged, one home for the reclaiming of wayward girls and fallen women, eight hospitals, and a preparatory seminary for candidates for the holy priesthood. Besides the various Sisterhoods from extra diocesan centers, Bishop Richter most carefully fostered the diocesan communities of the Sisters of St. Dominic, the Sisters of Mercy and the Ursuline Sisters. He also introduced into the diocese the missionary Order of the Redemptorist Fathers, the Holy Ghost Fathers, the Præmonstratensian Fathers, the Franciscan Fathers and the Minor Conventuals of St. Francis Assisi. The last foundation, and one that was extraordinarily dear to his heart, was that of the contemplative Order of the Carmelite Sisters, poor exiles from suffering Mexico. That he might be able to minister spiritual instruction and consolation to these devoted souls, Bishop Richter at the age of seventy-nine undertook the study of the Spanish language and made not a little progress therein. Another work which the good bishop had planned, but was not enabled to execute, was an industrial school for the saving of the boy. It must be remembered, too, that all this was accomplished practically without contracting any debt. The bare recital of these statistics brings before the mind a work gigantic in its proportions, and Bishop Richter was the pulsating heart and the directing mind of these astonishing achievements. He was indeed a 'master builder,' carrying out to the full his chosen motto: 'Prepare ye the way of the Lord.' And with a singular foresight for the welfare of the diocese he loved so well he obtained from the Holy Father the favor of a coadjutor with the right of succession, into whose strong hands he with his dying hand laid the pastoral staff. This was the life work of Bishop Richter."

Bishop Richter's death, at this writing (January, 1917) reduces to five the survivors of the twelve Archbishops, and seventy-one Bishops who made up the attendants at the Third Plenary Council of Baltimore in November, 1885. These surviving prel-

ates are Cardinal Gibbons, Archbishops Ireland and Keane and Bishops Chatard and Gallagher. In 1884 there were twelve Archiepiscopal Sees, to which have since been added those of St. Paul and Dubuque. Episcopal Sees, together with Vicariates Apostolic numbered fifty-nine—in all, seventy-one Sees. There was one Cardinal from the United States, McCloskey, in the Sacred College. Now we have three Cardinals; 111 dioceses, of which fourteen are archdioceses; 120 archbishops and bishops and two bishops of the Ruthenian-Greek rite. The Apostolic Delegation was established in 1893 with Cardinal Satolli as first Delegate. In 1896, he was succeeded by Archbishop Martinelli, who was succeeded by Archbishop Falconio in 1902. The present Delegate, Archbishop Bonzano, the fourth in office was appointed in 1912. In 1884 there were 7,763 churches in the United States. The number of churches at the beginning of 1916 was 14,961 with nearly 20,000 priests. At the time of the Third Plenary Council the estimated Catholic population of the United States was 6,500,000. In 1916 the number was nearly 18,000,000. In 1884 there were 2,532 Catholic schools, with 481,834 children. To-day there are 6,397 schools taking care of the elementary education of 1,456,206 children. Thirty years ago there were 708 seminaries, colleges and academies for the education of young men in theology and for the higher and professional education of the youth of both sexes. At present there are over 1,500 educational institutions, seminaries, colleges, academies, universities and technical schools. In our academies and colleges there are over 120,000 students; in the professional and university schools about 9,000; in Catholic orphanages about 30,000; in seminaries 6,200; in all other schools about 27,000; giving a grand total of 1,648,400 young people in Catholic educational institutions in the United States, which have an estimated physical value of \$100,000,000.

T. F. M.

THE RIGHT REV. THOMAS A. O'CALLAGHAN

The Right Rev. Thomas A. O'Callaghan, Bishop of Cork, Ireland, and a member of our Historical Society for many years, died at his episcopal residence, in Cork, in August. Bishop O'Callaghan who was born in Cork, in 1839, was educated in

the primary Catholic schools of his native city, and joined the Dominican Order at the novitiate Tallagh, near Dublin, in 1857. His theological course was made at the Minerva College, Rome, where he was ordained. He then returned to Ireland, and for eleven years he labored in the various houses of his Order. In 1881 he was appointed Prior of the famous St. Clement's, Rome, and in 1884 was made Coadjutor Bishop of Cork, succeeding to the See in 1886.

T. F. M.

THE RIGHT REVEREND JOHN J. KEAN

The Right Reverend Mgr. John J. Kean, rector of the Church of the Holy Name, New York, died on January 6, 1917, of pneumonia, after a few days' illness. Mgr. Kean was born in old St. Patrick's parish, New York, in 1848, and after making his preparatory studies at the parochial school entered Manhattan College, whence he was graduated in 1866, a member of the first class sent forth from that institution. He then went to St. Joseph's Seminary, Troy, for his theological course and was ordained priest, June 3, 1871. His first assignment was to his native parish, where he served for nine years. Following this, after a few months at St. Stephen's he was made rector of St. James' holding that charge for the succeeding twenty-one years. During this period he made many valuable additions to the church property. In 1901 he was appointed rector of the Holy Name parish, one of the largest in the city, and continued in this office till his death. Here he built the parochial school, which is among the finest in the diocese. In January, 1912, in recognition of his services the Holy Father promoted him to the rank of a Domestic Prelate. In addition to his parochial duties Mgr. Kean was a member of several of the diocesan administrative boards, and was specially interested in the direction of the Church Music Commission. He had an excellent voice and was for a number of years the director of the priests' choir.

"Father Kean," said his classmate, Right Rev. Mgr. Mooney, V.G., at his funeral Mass, "was a priest in the fullest sense of the word, a big man mentally, physically and spiritually, and so the benefit of his qualities and virtues were not confined to the people of his parish but extended into the public life of the diocese.

During all the years of his priesthood Father Kean was not only a good priest and pastor but he was part of the administration of the religious affairs of the Church of New York. Thus we see him a member of many commissions organized in order to develop the work of the diocese. From the very beginning of his priesthood he stood by the side of every illustrious chief of this diocese from Cardinal McCloskey to our own beloved Cardinal Farley. He was, as it were, a pillar on which they could lean, a source from which they could always find support. But especially was this true of the educational interests of the diocese. We have a legitimate pride in the development of our parochial schools, and one noble factor, I may say one of the chief factors in the development of our schools was Father Kean. His interest in the schools sprang from his priestly heart, that made him naturally the father and the teacher of the young."

T. F. M.

REV. JOHN T. DRISCOLL, S.T.L.

By the death, on August 28, 1916, at Round Lake, New York, of the Rev. John T. Driscoll, S.T.L., rector of St. Bridget's church, Watervliet, New York, the Historical Society was deprived of the valued association of an old and very zealous member.

Father Driscoll was born in Albany on August 2, 1866. His college course was received at Manhattan College, from which he was graduated in 1885. He next entered St. Joseph's Seminary, Troy, and was ordained to the priesthood in 1889. He then took an advanced course at the Catholic University at Washington where the degrees, S. T. L. and S. T. B., were conferred on him. After this he was loaned to the Brighton Seminary, Boston, where for several years he was teacher of philosophy. He resigned his professorship, returned to Albany and was appointed assistant pastor of St. Ann's church. He was next made pastor of St. Cecilia's church at Fonda where he was very successful in building up the congregation. In November, 1915, Father Driscoll was transferred to St. Bridget's, Watervliet. Ever studious in his inclinations his parochial duties never limited his activities in literary fields. He was at work continually on some

philosophical or theological subject. He was frequently found in the State Library or some university delving for material, searching out historical information to give accuracy to his statements, to prove his arguments with greater force, and to convince his hearers. Every one who heard him preach, lecture or listened to his thesis in the conference hall was interested in him. The life of Father Driscoll was a rounded and a perfected one. He left behind him monuments of his zeal in two notable volumes, "Christian Philosophy—the Human Soul" and "Christian Philosophy—God." He contributed several articles to the "Catholic Encyclopedia" and to current Catholic periodicals. He was one of the most active promoters of the work of the Catholic Summer School in the lecture courses of which he frequently was heard. The members of the Historical Society will remember the very interesting paper he read at an annual meeting on "The Charter of Liberty and the New York Assembly of 1683" which was subsequently printed in Volume IV (October, 1906) of our RECORDS AND STUDIES.

T. F. M.

REV. THOMAS F. MYHAN

The Rev. Thomas F. Myhan, rector of the Church of the Blessed Sacrament, New York City, died suddenly of heart disease, on October 8, 1916, while on his way to preach a sermon at the golden jubilee celebration of his old pastor and life-long patron and friend, the Right Rev. Mgr. John Edwards, V.G. Father Myhan was born in the Immaculate Conception parish, New York City, on July 11, 1864, and attended the parish school in his boyhood. Thence he passed to St. Francis Xavier's College for his classical studies and was graduated with the class of June, 1884. He then entered St. Joseph's Seminary, Troy, where he was ordained by Bishop McNietney, on December 22, 1888. The first years of his priesthood were spent at St. Peter's, Barclay Street, and it was here that he gave evidence of the specially happy results that always marked his dealings with the large number of boys and young men who came to him for advice and spiritual guidance. In 1897 Archbishop Corrigan appointed Father Myhan one of his secretaries, which office he filled most acceptably until 1902, when he was made pastor of

St. Ann's parish, in succession to the late Mgr. Preston. As the administrator of the affairs of this parish made specially complex by radical economic and social changes he met every requirement, and his success was recognized by his Eminence Cardinal Farley on March 1, 1914, by the appointment to succeed the late Mgr. Taylor as rector of the Church of the Blessed Sacrament. There was a certain gentleness and refinement of manner prominent in his character, but it was not the outward expression of a weak and vacillating disposition. It was rather a quality of soul that combined in a rare manner and to an admirable degree the spirit of meekness and the spirit of strength; a forceful strength that could be relied upon to make its presence known and its influence felt when he saw that principle or right conduct stood in need of a defender.

LEO RYAN.

REV. JAMES T. HUGHES

The Rev. James T. Hughes, rector of St. Gregory's Church, Harrison, Westchester County, New York, died on January 14, 1917. He was born on May 19, 1874, in New York City, and made his theological studies at St. Joseph's Seminary, Dunwoodie, where he was ordained to the priesthood on June 9, 1900. The following fifteen years of his ministry were spent in St. Agnes' parish, New York, and at the Church of the Blessed Sacrament, New Rochelle. After thirteen years' service in the latter parish, he was made pastor at Harrison, in August, 1915.

T. F. M.

REV. ALPHONSE M. SCHAEKEN

The Rev. Alphonse M. Schaeken died at St. Paul's rectory, Greenville Avenue, Greenville, New Jersey, October 22, 1915, aged 68 years. He was born in Holland and educated at the University of Louvain, where he was ordained. Coming to this country shortly after his ordination, he was assigned to a curacy at St. John's Church, Orange, N. J. After remaining there for a short time, he was transferred to St. Joseph's parish, Newark, subsequently being made an assistant at St. Joseph's, Jersey City, whence he went as rector, to the Church of Our Lady of Lourdes,

Paterson. He remained there till 1901, when he went to St. Paul's, Greenville. As was said of him by Rev. Andrew Egan, who preached on the occasion of his funeral, "he was a typical priest, deeply and magnificently conscientious in all that the Catholic pastorate demanded, ever faithful and steadfast in his labors for the spiritual and temporal welfare of his parishioners." In the fifteen years of his service at St. Paul's he made many improvements which included the building of a new rectory, and Sisters' house, remodeling the church edifice and the parish school. In the fall of 1911, a mortgage of over \$68,000 which had been a burden upon the parish for a number of years, was publicly burned, and in the following year the gratitude of his parishioners was enthusiastically expressed by the celebration of the Golden Jubilee of the foundation of the parish, the ceremonies attending which extended over a week's festivities.

S. P. M.

REV. REMY LAFORT, D.D.

The Reverend Dr. Remy Lafort, theological censor of books for the Archdiocese of New York since 1898, and one of the diocesan examiners of the clergy, died on January 18, 1917, of pneumonia, at St. Francis' Convent, Peekskill, of which institution he was also chaplain. Rev. Dr. Lafort was born, on January 12, 1855, at Lierde, St. Marie, Belgium and made his theological course at the Ghent Seminary, and at the University of Louvain. He was ordained priest at Ghent in 1880, and two years later received the degree of licentiate of Sacred Theology from the University of Louvain. The following year he came to New York and joined the faculty of St. Joseph's Seminary, Troy, as professor of Sacred Scripture. He continued to teach there, and at the new Seminary at Dunwoodie until ill health forced him to resign in 1898, when he was appointed diocesan censor of books and chaplain at the Franciscan Convent of St. Joseph, Peekskill. In 1900 he was transferred to the chaplaincy of the Convent of Our Lady of Angels at Ladycliff and remained there until 1905, when he returned to Peekskill.

T. F. M.

JOSEPH FRANCIS DALY

Former Supreme Court Justice Joseph Francis Daly who had been a member of the United States Catholic Historical Society for more than thirty years died at his country home, Roanoke, Yonkers, New York, on August 6, 1916. His house was named after the river on which lies Plymouth, North Carolina, where he was born on December 3, 1840. His father Denis Daly was a sea captain and had courted his mother Elizabeth Duffey, daughter of Lieutenant John Duffey of the English army, while she with her widowed mother was voyaging in his ship from Montego Bay, Jamaica, West Indies, to New York. The young people were married in New York in 1834 shortly after the voyage ended.

Captain Daly engaged in the lumbering business at Plymouth, shortly afterwards. His first child, Catherine, died when she was about two years old. His son Augustin Daly, the famous theatrical manager and playwright, and his son Joseph were both born there. When Joseph was scarcely a year old his father died on his ship, at sea, and his young widow with her two little boys having adjusted his affairs as well as she was able, with very small means at her command moved to Norfolk, Virginia. In 1849 she came to New York where her half sister, Mrs. Woodgate, and her husband, had previously arrived from Jamaica. They settled in St. Mary's parish and lived for many years at 447 Grand Street. The parish priest at Norfolk gave Joseph a highly complimentary letter when he went away in which he praised particularly his knowledge of the Catechism. Poverty lingered with the Dalys. Both the boys had short school days. When twelve years old Joseph went to work as an office boy for a wool broker in Pine Street. The site is now occupied by the Down Town Association. Mercantile business did not appeal to the boy. A few months later he told his comrade, John H. V. Arnold, later Surrogate of New York County, some of the things that he disliked, whereupon young Arnold said that if he wanted to go into an honest business he could be an office boy in Mr. Roosevelt's law office where there was a vacancy. At this early age Joseph began his career with Robert B. Roosevelt and Silas Weir Roosevelt, the uncles of Theodore

Roosevelt. For nearly twenty years he was associated with them as office boy, managing clerk and successor to their practice in the firm of Daly, Henry & Olin. He was elected a Justice of the Court of Common Pleas in 1870 and served for twenty-eight years, having been re-elected in 1884. He became Chief Justice of the Court in 1890. In 1895 the Court of Common Pleas was consolidated with the Supreme Court by virtue of the Constitution of 1894 and he became a Justice of the Supreme Court. In 1898 he was defeated for re-election and immediately returned to the Bar. At the age of fifty-eight when most men are looking forward to retirement or greater leisure he took up an active practice which he continued for eighteen years without intermission and in which he won for himself great distinction and increased honors.

He married in 1873 Emma Robinson Barker, the step-daughter of Judge Hamilton W. Robinson of the Court of Common Pleas. Three children were born of his marriage, Elizabeth T. Daly, Edward Hamilton Daly and Wilfrid Daly. On the death of his first wife he married Mary Louise Smith, in 1890, who, with all his children survives him. In June, 1916, he was appointed an official referee by the Appellate Division of the First Department.

He was a collaborator with Augustin Daly in his playwriting. The larger part of the literary work on the famous Daly plays was done by Judge Daly. His modesty and brotherly affection kept this fact concealed until after his brother died. He had great literary gifts. The old-fashioned law office was an excellent academy when it could cultivate its office boys into men of learning and literary charm. Some of the ablest and most cultured men in the history of the Bar of New York grew up with no other advantages than those their law offices furnished them. The Chrysostom Society of St. Mary's Church was also a factor in the cultivation of the Daly boys. Some of their contemporaries had pleasant reminiscences of their beginnings in the writing and production of plays and other literary efforts there.

Judge Daly from his early years was active in political work. In 1865 he was one of the counsel to the Municipal Reform Association. He was a member of the Committee of the Bar

that before the days of the Bar Association, met to place checks on the political bosses of that day. He was an upright, learned, revered and respected judge who had the full confidence of the Bar and of all the suitors in his Court. He held the scales of justice evenly and walked his course without fear or favor. Beginning his judicial work in his youth he came after twenty-eight years still in the maturity of his powers to the day of his second re-election. The circumstances of his defeat created bitter feelings and are probably too recent to be commented on here.

After he left the bench on January 1, 1899 Judge Daly served as chairman of the Federal Commission to Revise the Laws of Porto Rico. He was one of the New York Committee of Revision of the Education Law appointed by Governor Roosevelt. He was counsel to the Roman Catholic Orphan Asylum until his death; President of the Catholic Club for five years; a trustee and valued adviser both of St. Vincent's Hospital, New York; Trinity College for Women, Washington and the New York County Lawyers' Association; a member of the New York Law Institute and many other similar bodies. He was given the degree of LL.D. by Fordham and Villanova. He was for a generation a member of St. Vincent Ferrer's parish, New York City, and a devoted friend of the Dominican Fathers who conduct it.

He hated sham and pretence in public speaking. His graceful addresses of great strength and dignity made on many occasions are well remembered. He was sought as a representative speaker up to the end of his days. His vigor was remarkable. He kept the elasticity and humor of his youth always. He was a man of dignity and yet gracious; a delightful companion to those whom he admitted to his intimacy.

He was a founder of the Players' Club and was its vice-president when he died. He was fond of the Catholic Club and was at his best in his relations with its members both young and old. In May, 1916, he was made a Knight Commander of the Order of St. Gregory by Pope Benedict XV. He was an active member of the Xavier Alumni Sodality. He was to all who knew him always the Catholic gentleman loyal and devoted to his Faith and exemplary in its practice.

EDWARD J. MCGUIRE.

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